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Apartheid is a sin; white Dutch church disciplined

Keith Knight
Editor

From the opening worship service and Lord's Supper to the closing ceremonies 10 days later, the general council of the World Alliance of Reformed Churches tasted the bitter fruits of apartheid.

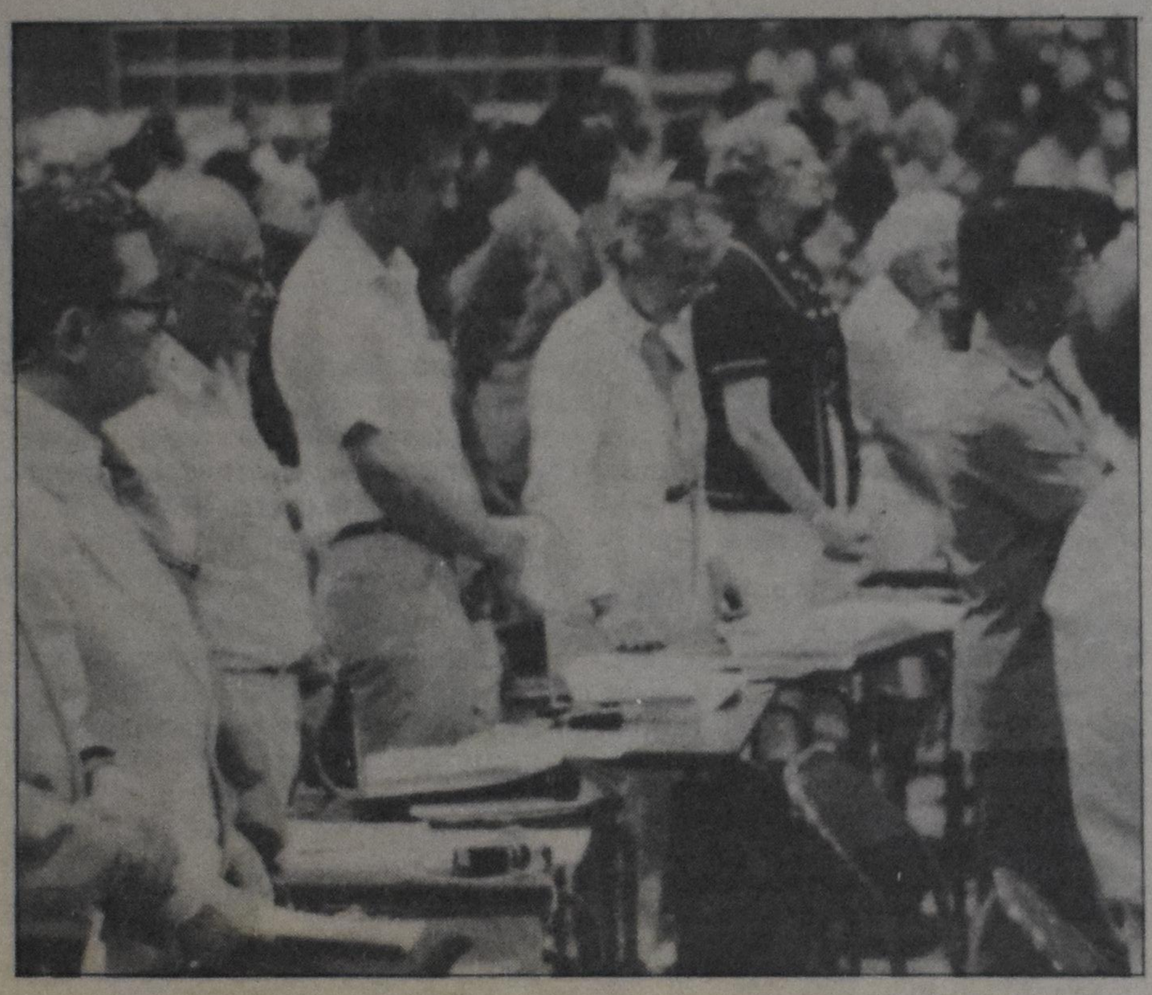
And in the end, the two white Dutch churches which advocate apartheid in South Africa had been suspended from membership in the World Alliance, and a vocal opponent to apartheid had been elected president of the world-wide body.

During those 10 days of meetings, there were several discussions on the subject in small committees, in the three sections and also in the large plenary session where the 400 delegates sat.

The general council adopted a concise, pointed statement on Racism and South Africa. The entire text will be printed in a future issue of C.C.

The report says: "The Gospel confronts racism, which is in its very essence a form of idolatry. Racism fosters a false sense of supremacy, it denies the common humanity of believers, and it denies Christ's reconciling, humanizing work.

"Apartheid (or separate development) in South Africa today poses a unique challenge to the church, especially the churches in the Reformed tradition. The white Afrikaans Reformed churches of South Africa through the years have worked out in considerable detail both the policy itself and the theological and moral justification



for the system. Apartheid is, therefore, a pseudo-religious ideology as well as a political policy. It depends to a large extent on this moral and theological justification.

"The division of Reformed churches in South Africa on the basis of race and colour is being defended as a faithful interpretation of the will of God and of the Reformed understanding of the church of the world. This leads to the division of Christians at the table of the Lord as a matter of practice and policy, which has been continually affirmed save for exceptional circumstances under special permission by the White Afrikaans Reformed Churches."

A sin

The general council declared "with the Black Reformed Christians of South Africa that apartheid is a sin, and that the moral and theological justification of it is a travesty of the Gospel, and in its persistent disobedience to the Word of God, a theological heresy.

"The general council expresses its profound disappointment that, despite earlier appeals by WARC general councils, and despite continued dialogue between several Reformed churches and the white Dutch Reformed churches over 20 years, the Nederduitse Gereformeerde Kerk (in the Republic of South Africa) and the Nederduitse Hervormde Kerk van Afrika have still not found the courage to realize that apartheid (separate development) contradicts the very nature of the Church and obscures the Gospel before the world; the council, therefore, pleads afresh with these churches to respond to the promises and demands of the Gospel.

"The general council, reluctantly and painfully, is compelled to suspend the NGK and NHK from the privileges of membership in the WARC until such time as the WARC executive committee has determined that these two churches in their utterances and practice have given evidence of a change of heart.

"They will be warmly welcomed once more only when the following changes have taken place:

a. Black Christians are no longer excluded from church services, especially from holy communion;

b. Concrete support in word and deed is given to those who suffer under the system of apartheid.

c. Unequivocal synod resolutions are made which reject apartheid and commit the church to dismantle apartheid, both in the church and in politics."

Continued on page 3

When Reformed Christians from 78 countries meet...

Keith Knight
Editor

The World Alliance of Reformed Churches met in Ottawa from August 17-27, drawing together some 400 delegates from 78 countries around the world.

Under the theme: "Thine is the kingdom, the power and the glory", the delegates discussed theology and absorbed solidly Reformed Bible study. Perhaps the most significant dimension to the meeting was the fellowship among delegates; a meeting of minds in various cultural settings.

The World Alliance spent a considerable amount of time discussing apartheid — both at committee and section levels as well as in the plenary sessions. After a four hour discussion by the 400 delegates, under the penetrating eyes of television cameras, the two white Dutch churches in South Africa (the Nederduitse Gereformeerde Kerk and the Nederduitse Hervormde Kerk van Afrika) were suspended from membership in the Alliance "until such time as it has been determined that these two churches in their utterances and practice have given evidence of a change of heart" with respect to apartheid.

The World Alliance has two member churches from Canada; the Presbyterian Church of Canada and the United Church of Canada. They jointly acted as hosts for the meeting of the general council. Rumours were circulating that the United Church will withdraw from the World Alliance at its next meeting because it does not feel comfortable within that Reformed setting.

Most member denominations come from Africa and Asia and that overwhelming Third World majority was evident in the discussions and concerns raised during the meetings.

The executive of the World Alliance, up until the meeting, consisted of European and American leaders. Dr. James MacCord of Princeton Seminary and a member of the United Presbyterian Church in the USA served as the president and ended his term with the conclusion of this meeting in Ottawa. Headquarters of the World Alliance is in Geneva, Switzerland.

In recognition of his leadership role in combating apartheid and also because of his ability to articulate a Reformed witness, Dr. Allan Boesak from the Dutch Reformed Mission Church in South Africa (Coloured) was unanimously elected as president by an exhuberant delegation.

The three vice-presidents are Bishop Karoly Toth of the Reformed Church in Hungary, Dr. C.H. Ro of the Presbyterian Church of Korea, and Rev. Mrs. Ansley Throckmorton of the United Church of Christ in the USA.

The World Alliance is divided into three major departments. Dr. Lukas Vischer of Switzerland will serve as chairman of theology department, Pastor Roland Revet of France as chairman of cooperation and witness department, and John E.M. Gilby of Great Britain as chairman of finance department.

Lord's Supper

The 21st general council of the World Alliance opened August 17 with a two-hour worship service and celebration of the Lord's Supper (eucharist), held in the historic Dominion-Chalmers United Church in the heart of Ottawa. German theologian Jurgen Moltmann preached the sermon.

At the outset of that opening service, a member from one of the South African black churches read a statement which had been signed by 10 others, indicating that they could not partake of Lord's Supper. "In our country", he said, "Black people are not permitted by custom and by church decision to partake of the Lord's Supper in the NGK and NHK (Dutch white churches)."

Several others in the audience, both Blacks and Whites, also did not take part in defference to the Blacks. Memories of that worship service lingered throughout the meetings of the general council as efforts were made to come to grips with the apartheid question.

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Viewpoint

Definitions that paralyze

Dirk Hart

Editorial

No one is opposed to evangelism. At least, no one in the church is opposed to evangelism. Evangelism is a motherhood issue. Everyone knows it is important. But that is where the general agreement stops. The consequences can be seen in the wide variety of approaches that congregations have to evangelism.

Some churches give a great deal of visibility and effort to reaching their neighbours. There is a well-planned strategy in place. Conversions and membership growth are expected. Evangelism is a priority in programming for time and funds. Evangelism concerns are regularly discussed in consistory.

But there are also churches where there is virtually no organized evangelism activity. There is an occasional call from the pulpit for the members to be good witnesses. But the call is not backed up by training and no one, least of all the pastor, models witnessing.

In between these two extremes are many churches where evangelism sits in splendid isolation — the concern of a small group of people who are generally considered not very Reformed because they are overly pious. They are also frustrated with what seems to them the spiritual chill of the congregation and its leadership.

What is involved in all this is, among other things, the definition or understanding of evangelism with which the church and its leadership works. The definition may be only vaguely understood or articulately expressed — but it is there and it is crucial.

There are two definitions among us which tend to squelch positive and effective evangelism outreach.

One runs somewhat like this: Evangelism is an official task of the church which consists of proclaiming the Gospel (evangel means gospel, good news). An official task of the church must be done by officers of the church.

The officer charged with proclaiming the Word is the minister. Hence, evangelism can take place only from the pulpit. In the Orthodox Presbyterian Church there is a group of people which hold this view. In the Christian Reformed Church this view is rarely expressed in so many words but it is, nevertheless, held. In a letter to Home Missions, a Christian Reformed minister writes, "What the Reformed creeds demand is that evangelism only take place under the authority of the official proclamation of the Gospel by one commissioned to do so."

Besides the obvious contradiction to Lord's Day 12 of the Heidelberg Catechism, this view makes the confessions speak on something beyond the view of the church at the time the confessions were first written. It ignores the biblical testimony and leads to a passive congregation.

The second understanding of evangelism that squelches the very thing it describes is far more common among us. It was described in an article in *Calvinist Contact* (July 2, 1982) under the (questionable) headline, "The Netherlands is undergoing spiritual revivial." The article, by Dr. Jack Hielema, describes the Dutch evangelistic project called "Project '82."

This project started with a national call to prayer and training seminars and then went national. More than 5,000,000 copies of a colourful magazine were distributed. There was radio and television publicity. A two-hour T.V. special was shown in March. A free book entitled *There is Hope* is still available to all who ask. Neighbourhood gatherings were promoted. All well organized and with sound materials. Dr. Hielema expresses appreciation for "Project '82."

But he also says, "We must have a wider concept of evangelism than what is set forth in 'Project 1982'", and he continues: "The mandate and mission of the church is to bring the Lordship of Christ to every area that has been untouched by His transforming power. That has always been the 'uniqueness' of our Reformed faith." Every Kuyperian Calvinist will stand up and cheer this statement. I do too. The trouble is that this great visionary view scares so many people and paralyzes evangelism.

Where do you start with this? The net of "the Lordship of Christ to every area" is so big that the very fish Christ taught us to catch, escape. We see only the big ocean, we neglect the individual fish. Could it not be that Project '82 and activities like it are doing exactly what Dr. Hielema is advocating? Perhaps Project '82 does not bring Christ's Lordship to *every* area — but it brings it to *one* very crucial area: people.

In fact, the kingdom task of the church will not get done until we start with what is at the centre of it: Telling people that "Jesus saves."

Dirk Hart is minister of evangelism for the Christian Reformed Church in North America.

Worldwide body of Reformed Christians places denomination in perspective

Keith Knight

Editor

Perspective. That is what one gets when one attends the meeting of the World Alliance of Reformed Churches (WARC). Perspective. Reformed Christians from 78 countries and 160 denominations.

Talking with Reformed brothers and sisters from Czechoslovakia, or Sudan, or Romania puts Christ's church into perspective. Reciting the Apostle's Creed in the four official languages of the World Alliance — English, French, German and Spanish — makes you realize that it is not only your denomination which has an intimate relationship with a creed or a doctrine.

Singing "The church's one foundation is Jesus Christ her Lord", simultaneously in four languages, brings new meaning to the hymn. Discussing apartheid with blacks and whites from South Africa and seeing the disillusionment in their eyes, that puts racism into perspective.

Sitting in on the Committee on Torture (they actually had such a committee), makes you not only thankful for our North American freedom but it makes you ashamed that we are so richly blessed.

The Church of Jesus Christ will never be the same for me. The opening worship service included the celebration of the Lord's Supper; men and women from 78 nations united in the blood and body of Christ. It was the most moving experience of my life.

Each of the 10 days began and ended with a worship service, led by different denominations and different cultures. Each service was true worship, a cultural reflection of the Reformed faith.

Sunday worship in my home church will never be the same. I will think of the Reformed Christians in India with their eastern liturgies, I will see the hands of the black minister from Chad as he raised his hands in the benediction.

If it were ever possible, every man, woman and child from the Calvinistic Reformed churches in North America should take part in such a meeting, not to sit in on the tedious meetings from breakfast until bed, but to have fellowship with fellow Christians from around the world; to talk about apartheid with a man from Johannesberg, to discuss the problems within youth groups with young delegates from Australia and Great Britain (while we are concerned about dancing, they are concerned about the influence of various cults and satanism).

The World Alliance last met 12 years ago in Nairobi, Kenya. It has decided this year to meet every five years so that delegates can keep in touch and that pronouncements can be more relevant.

We live in an intriguing world, a world — and a Reformed church — beset with problems far more serious than those which we face. Question and Answer 1 of the Heidelberg Catechism is placed in a different perspective when oppressed Reformed brothers and sisters ask: "What is your only comfort in life and death?"

For thousands of them, they are faced with life and death situations every day. For them, the answer to that question is more than mere memory work; it is a confession of faith.

For many delegates, the abundance of food in the cafeteria at the University of Ottawa where we met was overwhelming. The freedom to walk through the parks and streets of the city without fear of gunfire was overpowering.

We are truly a blessed nation and a blessed church.

Calvinist Contact

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Intrigued by worldwide ecumenicity

Should the Christian Reformed Church in North America join the World Alliance of Reformed Churches? That question faces the Interchurch Relations Committee of the Christian Reformed Church and will also face synod when it meets next June.

The Interchurch Relations Committee sent two of its members as ecumenical delegates to the World Alliance with the mandate to report back to the committee with a recommendation on whether or not to join this worldwide group. The ecumenical delegates were Rev. Tymen Hofman from Chicago and Keith Knight from St. Catharines, Ont.

Both men were impressed by what they saw and heard. They were impressed, not by the *structure* of the World Alliance, but by the men and women and the denominations which they represent. The Reformed faith is alive and well and vibrant in many of the member denominations, especially among the younger churches.

The theme of the general council meeting was "Thine is the kingdom, the power, and the glory." That theme allowed for a repeated underscoring of the Reformed view of the kingdom of God, and of His power.

Despite the fact that there were some 160 different denominations from 78 countries and a host of different languages, it was as though Pentecost was reversed — that foreign tongues came together to proclaim His power and glory.

What further impressed the delegates was the fact that there are a number of uniting and united churches which are members of the WARC, the results of various ecclesiastical marriages of Presbyterian families.

The Dutch Calvinistic heritage is one of secession, not uniting, a splitting up of Christ's body into splinters rather than a uniting of that body. That history underscores the fact that we are not naturally prone towards uniting with sister churches but that the contrary is true.

For all of our ecclesiastical expertise, the Christian Reformed Church and those others which were born out of the secessionist movements are hopelessly ignorant when it comes to ecumenism.

There is little desire to come together as sister churches in Christ, not even to talk about our differences, much less unite.

The Christian Reformed Church should belong to the World Alliance of Reformed Churches. In his address to the general council, Rev. Hofman likened the Christian Reformed Church's relationship to WARC to a courtship; it is a lot of fun but you must get to a point when you must make a commitment.

The Christian Reformed Church, as do the other Dutch Calvinistic denominations, has a great deal to say about such a worldwide body. The two ecumenical delegates watched as the general council spent almost six hours discussing apartheid; they watched as the body adopted policy statements; they watched as the body discussed a lengthy document from the Special Committee on Reformed Witness.

The Christian Reformed Church in North America has historically been frugal in its ecclesiastical relationships with large bodies. It is a member of the Reformed Ecumenical Synod. It is a member of a small, orthodox group of American Christians called North American Presbyterian and Reformed Council (NAPARC).

It is not a member of the World Council of Churches, and rightly so. But it should belong to the World Alliance of Reformed Churches which represents 70 million Reformed Christians from around the world.

When the recommendation comes to synod next summer (and it probably will), delegates will undoubtedly ask: "What is in it for us?" The answer will hopefully be given: "Membership in the World Alliance will be one small step towards the realization of one unified body of Christ worldwide."

Our Dutch, Calvinistic denominations must break out of the self-centred, parochial molds in which the focus of discussions centres around the reasons for secession. There must be a move towards a union of denominations, rather than creating yet one more appendage on the body of Christ.

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White church suspended

Continued from page 1

Discussion

The statement was clear. Delegates from the two white churches, of course, arose to defend their stand on apartheid.

Professor Johan Heyns of the Nederduitse Gereformeerde Kerk arose to outline the situation in his country. "There is a deeply divided society in South Africa. It denies human persons as partners. And yet, we have to live together in one country.

"We have made a choice (apartheid) but we do not know if there is any other solution to our problem. Apartheid causes pain to both whites and blacks."

And then on the matter of suspension from membership in WARC, Prof. Heyns said: "You are offering us an amputation but we need a whole body with healing powers. We do not expect your approval (of apartheid) but we do expect critical solidarity."

The Nederduitse Gereformeerde Kerk (commonly known in the English-speaking world as the Dutch Reformed Church) has been a member of WARC since 1876.

A young black minister spoke of the plight of the blacks in South Africa. "We have undergone 300 years of oppression. How much longer must we wait? The patience of the young (black) people has run out."

His comments were echoed throughout 10 days of informal talks with blacks and coloureds from South Africa. There is a restlessness among the younger members of the non-white churches in that country. As one young minister told me: "We have held out our hands to the whites for too many years. If and when the whites decide to offer us their hand, we just might not be ready to accept it."

Boesak elected

One day after the debate and decision with respect to apartheid, the general council was faced with the election of a new executive which will serve for a five year term.

The nominating committee came with the name of Dr. Allan Boesak as new president. Dr. Boesak is a minister in the Dutch Reformed Mission Church (Coloured) in South Africa. He has been an outspoken force against apartheid and in recent years lectured at Calvin College and Seminary in Grand Rapids as well as in Kampen, The Netherlands.

In presenting the name of Dr. Boesak, the nominating committee said it felt "called upon to take a step which will clearly signalize its stance with regard to apartheid by electing a personality to the presidency who both in theology and in Christian existance" can declare a resounding NO to apartheid.

Dr. Boesak was unopposed. The young preacher spoke eloquently, as he is known to do. In talking about the decision with reference to the two white churches, taken one day earlier, Dr. Boesak said: "We are not sending them (whites) out into the wilderness. We must work together for our Lord, our land and our churches."

White reaction

The reaction of the two suspended white churches was logically reserved. In conversations that evening with the president of the synod of the Nederduitse Gereformeerde Kerk, Rev. J. E. Potgieter, he said that his denomination can now forget about ecclesiastical ties for a while and concentrate on creating a unified Christian church in South Africa "to fight marxism which is threatening us along our borders."

The general council of WARC is scheduled to meet again in about five years. It would be a joy to be able to attend that meeting again in which the two white churches are welcomed back because they have done away with apartheid and adopted integrated policies.

Somehow, it just doesn't seem possible that the racist climate in that country will change that quickly. And yet, if it doesn't the Blacks and Coloureds could become sorely tempted to engage in their own form of retaliation. Whispers of civil war could become reality if the apartheid policy is not changed soon.

Witvoet appointed co-editor of C.C.

Keith Knight, editor and publisher of Calvinist Contact, announces the appointment of Mr. Bert Witvoet of Woodbridge, Ontario as co-editor. Mr. Witvoet began his work September 7.

His work will focus on the journalistic side of Calvinist Contact, editing articles and reporting on activities within the Christian community.

Mr. Witvoet was a high school teacher for 18 years; a vice-principal and principal for part of that time. He has written for a number of magazines and edited the Christian School Herald from 1964 to 1968. He left the teaching profession in 1978 to become editor of Vanguard magazine.

When this became a part-time job, he purchased a small mail courier service in order to keep the struggling magazine and his family alive. Now that he will work full-time for Calvinist Contact he has sold the courier business.

Mr. Witvoet has been a regular contributor to The Banner in recent years, writing "Welcome to My Perch". That column concludes with his new position at C.C.

In announcing the appointment, Mr. Knight said that the addition of Mr. Witvoet to the editorial staff will mean better organized issues of the paper. "This additional manpower will allow us to plan the issues of the paper so that Calvinist Contact will become more relevant for all of our readers. In a time when there is intense competition from the electronic media, there is a tremendous task for the religious newspaper medium to evaluate its role. The role of Calvinist Contact certainly has changed. It no longer functions as only a "contact" between new immigrants.

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Church

Pastoral Pondering

If you're happy and you know it, show it

When we were in Owen Sound the congregation there had committed itself to conducting monthly services at one of the local nursing homes. One of the songs we quite frequently sang with the folk in the home was "If you're happy and you know it, clap your hands," accompanied by actions like shouting and stamping our feet. It was a sheer joy to see some of the patients participate in this song.

I specifically remember Eddy. He was obviously severely retarded, but whenever we sang "If you're happy," he would wildly clap his hands and smile from ear to ear. It was clearly his expression of happiness, happiness as he comprehended it.

Such happenings of clapping hands, shouting, stamping feet and even smiling broadly are not things we do easily in the Christian Reformed Church. I am not saying, that we have to. It seems to me however, that our solemn attitude may well be related to our inability to express our emotions the way we should. We can sometimes be very critical of our Pentecostal friends of being too emotional, but perhaps we are guilty of the other extreme. Why would it be inappropriate to show and thus share our emotions of joy, or of sadness for that matter, with our fellow brothers and sisters in Christ? It might even turn out to be a healthy and helpful experience, which will help us to build up one another in the faith. Our emotions are part of our total lives, I would think. If such emotions are genuinely experienced as we worship the Lord together, or as we meet in small groups, why not have them come to expression?

I fully realize the danger of emotionalism and sentimentalism, and I am certainly not promoting such. Christian Reformed people are often caricatured as dour, inflexible, stern — not to say sour — Calvinists, whose religion resides above the shoulders. I am not afraid of the term Calvinist or Reformed, but why not lower it a bit, so that it includes the area below the shoulders? Think about it.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, ON

Cheerful givers needed

Sometimes older people in church think that they do not really count anymore. They feel that they have done their duty. They feel that younger people do not listen to them anyway. But I have the feeling that many younger people enjoy listening to older folk from time to time.

Within the kingdom of God we can really never say that we are no longer important. We are all stewards of everything we have because all our possessions are the Lord's. That also holds for our time. We should not say too quickly that we have no time for things even though it is a known fact that retired people can be extremely busy.

Stewardship also has to be practiced with respect to finances. The Bible speaks a lot about finances. In Reformed Churches we have learned to give. We teach our children to give.

It seems to me that there are two periods in life in which we can easily take giving a bit for granted and in the process end up giving little. The one period in our life is when we are young, prior to marriage, and also the first few years of marriage. The other period is when we are older and we end up saying that we have done our share.

Sometimes it seems that many older people want to die rich. With all the shortages in God's kingdom why would we want to die rich? Too many older people still think that they have to leave all their money to their children. That kind of thinking I really question. Most children are doing fine. Why not have your wills indicate that part of your money goes to, for example, Christian Schools or other Christian causes. Organizations such as Christian Stewardship Services can be of help to us in financial planning of this sort and keep in mind that the Lord loves a cheerful giver. In His Son Jesus Christ God gave all.

Rev. R. Koops,
Chatham, ON

The chaplain's voice is heard

To my surprise I was asked by the University of Toronto student body to appear at a high level, university budget meeting to speak against the intended closure of a student counselling centre. I had already written against it on behalf of the Campus Ministries Foundation.

Contrary to all expectations, the administration's motion was defeated; no doubt we helped in that. This is the first evidence I have had that the University is not as impenetrable to our voice as I had thought.

I continue to keep in touch with members of the administration as much as I can, and will soon have another go at getting the administration to consider providing space for a chaplaincy centre on campus.

I continue to rejoice in the challenge of presenting Christ on the campus. Pray for us.

Rev. D. Pierik,
First Chr. Ref. Church,
Langley, BC

Cochrane, we're with you

A great deal of time at Classis went into a discussion about Cochrane. The congregation there has now dwindled to about ten families. And the question faced was whether the church there should disband and join another evangelical or reformed/Presbyterian church, or continue. After a lenghty debate and much soul searching, a motion was passed (narrowly) for Cochrane to continue for another three years with help from Classis Toronto and the denominational home mission board.

Rehoboth Chr. Ref. Church,
Toronto, ON

Adopt a grandparent

Interested in adopting a senior citizen as a grandparent? A program is being arranged with Marshall Gowland Manor to match up interested residents with interested families for a mutually rewarding experience. Minimum participation should be two hours per week.

Second Chr. Ref. Church,
Sarnia, ON

Christian commitment reflects in a lifestyle

At our consistory meeting some time was given to discussing worship attendance or the lack of it. Some indicated that lack of attendance might be related to lack of commitment. Several times mention was made of lack of discipline of children and self-discipline of the parents in the families. Bible reading and devotion, privately as well as in the family context was stressed as an important factor of a daily Christian way of life. Communal involvement and participation was considered as another important factor.

The discussants were very open and free about themselves in the deliberations. The discussion was concluded with a note about the work we may do in his church. God uses us each as we are endowed with special gifts and, trustingly, we may depend on him for help.

Redeemer Chr. Ref. Church,
Sarnia, ON

Handicapped met in worship

The first worship service in the Langley Chr. Ref. Church on May 2nd, 1982 was attended by approximately 250 people and was led by Pastor Tony Schweitzer. We were very thankful to see so many people attend. A collection for World Vision amounted to $180.80.

The special ministry is being carried out for and with the mentally handicapped under the name of Friendship Praise and Worship Services. Church meetings will be held on a semi-monthly basis in the various Chr. Ref. Churches. Since many parents and friends of handicapped people attend, we should view this as a community outreach. The next service was held in Abbotsford on June 27th. We do need volunteers in various areas of service, especially the provision of transportation. Please consider this request prayerfully.

For information call Mrs. Lynn Stellingwerff, Coquitlam 931-2284 or Bill DeBoer, Surrey 584-4912.

Surrey (BC)
Chr. Ref. Church

A church brochure

At our last congregational meeting, the evangelism committee, introduced a new brochure about our church, entitled, *"Pardon us, Have We Been Introduced?"* For those of you who were not present, we request that you take a good look at them and take several home with you from the tract rack. Then, when someone new moves into your neighbourhood we ask that you will drop one into his mailbox or preferably knock on the door, introduce yourself and then present the pamphlet.

Moreover, you can also use the brochure for your present neighbours and acquaintances who are without a church or who wish to know a bit about yours.

As committee, we are very pleased with this attractive brochure. We hope to canvass the church neighbourhood with them before all the fall activities begin anew and also give them to Welcome Wagon Hostesses.

All credit for this brochure goes to Mrs. J. Vos, of Scarborough, and we thank Rev. Vos for giving us permission to copy this fine work.

The Evangelism Committee,
Grace Chr. Ref. Church,
Chatham, ON

The constitution came home

On Sunday, April 18th we sang, "O Canada" at the conclusion of the morning worship service. We did that in connection with Queen Elizabeth proclaiming the new Constitution the day before. Last Sunday, July 4th, reference was made in the sermon to a few things Dr. B. Zylstra, principal of the Institute for Christian Studies, had written in "Link," a Classis Toronto newsletter. Zylstra wrote that in many ways this is a good constitution. Rule of law continues. However, there are also weaknesses in connection with the rights of the unborn, native rights, property rights, social rights, religious rights and institutional rights. He ended the article by saying, "In this battle for constitutional reform, there was no comprehensive alternative to humanist liberalism. Hence, no alternative constitutional package. Our new constitution is a victory for an out-dated liberalism. Our new constitution is a symbol of the political irrelevance of Christianity in Canada."

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Church News

Christian Reformed

Called

— to Kelowna, B.C., Rev. James Mantel of Salem, Oregon

Accepted

— to Springdale, Ont., Rev. Leonard Schaikwyk of Collingwood, Ont.

— to Newmarket, Ont., Rev. Harry Salomons of Kingston, Ont.

New address

Rev. Harry Salomons, 743 Queen St. E., Newmarket, ON L3Y 2J4; (416) 895-1343, effective October 5.

New telephone

Rev. Peter Sluys, R.R.#3, Salmon Arm, B.C.; 832-7698.

New clerks

Edmonton (Covenant), Alta. — Harry Schuld, 8810 Meadowlark Rd., Edmonton, AB T5R 5W6; (403) 483-6157.

Stratford, Ont. — Tim Van de Kemp, R.R.#3, Embro, ON N0J 1J0

Rev. Richard VandenBerg, 1620 Erbsville Rd., R.R.#3, Waterloo, ON N2J 3Z4; phone: (519) 886-1298.

Rev. G. Ringnalda, 294 Bay St., Orillia, ON L3V 3X3; phone: (705) 325-7056.

New clerk

Harry C. Snaterse, 10739 - 32 St., Edmonton, Alberta T5W 1X3; phone: (403) 474-3264. All correspondence to church address: Bethel Chr. Ref. Church, 11305 - 64 St., Edmonton, Alberta T5W 4H6.

Youth

SWIMing with handicapped people

To volunteer one month of your time and to put yourself into a helping situation which you have never been in before could produce some very anxious moments, especially when you are thirty thousand feet in the air and on your way to your field placement. For Helen Lammers of the Trillium League in Ontario and Kimberly Jongsma of the Chicago West Points League in Illinois, the trip to the Bethesda Association's outreach ministry in British Columbia would soon become an experience that would affect their attitudes and feelings of mentally handicapped people for the rest of their lives.

Camp Bethesda with S.W.I.M.ers Helen Lammers (l) and Kim Jongsma (r)

Helen and Kim were soon introduced to their quest of relating to mentally handicapped people.

"My first day at the Bethesda Home was quite an experience for me. I remember feeling a bit uncomfortable especially when some of the residents would come up to me and shake my hand and say "hi." I didn't really know what else to say except hi back."

By various discussions and involvements with the handicapped person, the S.W.I.M.-ers (Summer Workshop In Ministries) began to understand how Christians ought to relate to those people who may or may not be able to function in the mainstream of society because of weaknesses in intellectual and social abilities. They soon realized that with the eventual breakdown of personal barriers, particularly in attitudes and incorrect beliefs, they could see the person first, handicap later.

"I have found that working with those in need isn't as bad as it is often thought of being.

"It may be hard to see or understand, but I do believe that God has a purpose for mentally handicapped people. I see them as being people, just like us, with their own personalities.

"I found that I can laugh with handicapped people now and not look at them as being different."

The one day stay with a family of a handicapped child further enhanced the S.W.I.M.er's understanding of the problems and joys in caring for a dependent person.

"I really found it neat staying at the home of a handicapped person from Friday afternoon until Saturday afternoon. I learned a lot about Down's Syndrome. The thing that stood out in my mind was how it was all such a normal family setting. She was treated normally, she wasn't pitied and they were firm with her when need be."

"I learned so much about how his family could finally accept him as their child and treat him as normally as possible. I could see that they truly trusted God to help them out and give them strength."

The final two weeks would reveal how well the S.W.I.M.ers could work with handicapped individuals. Acting as counsellors, Helen and Kim spent twelve days living and sharing the love of Christ with thirty-one campers and eleven fellow counsellors at Camp Bethesda, Thetis Island.

"The handicapped person has taught me that I do have patience, way more than I thought I had. Having this gift of patience has made so much difference in accepting these neat kids.

"From a Scriptural point of view, I have learned that just because they are handicapped doesn't mean they can't love and accept Jesus into their lives.

"I see some of them as being able to understand and accept Jesus. I also see the need for us to show and teach handicapped people all about the love of Jesus.

"I can see God working through her. With her cheerfulness and outgoingness, it seems like she's telling everyone that her handicap isn't going to stop her from enjoying life and making the most out of her abilities, like playing the piano. It's like she's showing you that she's as ready and willing to serve God as anybody else."

This year's SWIMer's are to be recommended for their ability to have adapted so readily in helping the handicapped person meet his or her needs. Their Christ-like behaviour proved to be an excellent modelling tool for spreading the Good News of salvation! Thanks SWIMers, thanks Helen and Kim.

"This SWIM experience has really fulfilled my expectations. I've not only learned how to work with mentally handicapped people, I've seen them in a home environment; seen an institution for them; worked one-to-one with them; been out in the public (like the mall) with them and seen other people's reactions; spent time at the Bethesda Home; and I've helped at Camp Bethesda. My attitude about them as definitely changed for the better and I hope that I can continue to have some kind of contact with mentally handicapped people once I'm home."

Mr. Altena is Director, Community Services Department, Bethesda Association, Mount Lehman, BC

Christian professional women are organized in Stonecroft Ministries

Margaret Griffioen
C.C. Toronto staff

In 1938 Helen Baugh established a club known as the Christian Business and Professional Women's Council in California, which grew into a national association of career women.

As this ministry grew it became known as Stonecroft Ministries, which first came to Canada 16 years ago.

"We have three types of clubs and also do outreach through our publication 'New Progress' as well as through the many other publications we produce," said Bonnilee Ashley, National Representative for Stonecroft in Canada.

"Our purpose is to reach out to people and to bring them to Christ who are not being reached by the local churches. We are interdenominational and work as an arm of the church.

"In Canada we have about 60 to 75 Christian Business and Professional Women's Councils, which meet once a month. They are also known as After Five Clubs.

"The meetings are usually centred around a meal or coffee social. The first half is usually secular, starting with some secular music and a special feature such as a fashion show, craft demonstration or interior design demonstration.

"The second half of the evening is our inspirational half. We usually have a lay person come to speak to us about what Christ means to them, how they came to Christ and what Christ has done in their lives. At each meeting the guests are invited to dedicate their lives to Christ.

"These meetings are by reservation only, as often there are over 300 women and the food has to be planned.

"The meetings are held in secular buildings as much as possible, such as hotels, meeting halls and community centres.

"Canada also has about 125 to 140 Christian Women's Clubs, which are held during the day time, also around some form of meal or coffee time. These run on much the same format as the Professional Women's Councils and are also held monthly.

"These two clubs have an executive of about 18 people as well as 10 assistants who meet once a month to pray and plan a meeting and also to have a prayer meeting about a month before the open meeting.

"The general meetings are open to everyone and there are no membership dues. A fee is charged for the evening to cover the food costs.

"Canada also has four Business and Professional Couple's Clubs, three of which are in Ontario and one in Winnipeg. These groups meet six times a year, and have professionals as guest speakers.

"All the groups in North America, there are about 2100, support Village Missionaries. Canada supports about 33 couples in this field.

"These missionaries work in rural areas which cannot afford to set up a lot of churches of various denominations and set up worship services on an interdenominational model.

"Some of these are self-supportive, but the rest are financed from the various clubs and council in Canada.

Bible study

"Another aspect of Stonecroft Missions is the Friendship Bible Coffees. About a quarter of a million people attend these weekly neighbourhood Bible studies in North America.

"These studies are set up to last about five to 14 weeks and people can come and join them at any time as they are organized for multiplication of membership.

"The studies are non-doctrinal in nature and operate from the Good News for Modern Man Bible Fourth Edition and refer to the Bible by page number, making it easier for those unfamiliar with the Scripture.

"Canada has been very receptive to our ministry. We have requests to set up groups all over, but do not have the personnel to meet the needs in every community.

"In Ontario we are currently setting up new councils and clubs in the Stouffville and Guelph areas.

"As national representative, I travel about eleven months of the year around the United States and Canada, staying with Christian families and helping to organize and revitalize clubs.

"Our Friendship Bible Groups meet in over fifty countries around the world and our publications are translated into about eight languages and we employ about 700 full-time people in Village Missions in North America where we are incorporated.

"We encourage the reading of Christian literature and we do not draw people away from the church, but rather encourage them to become more involved and leaders in their churches."

If you would like more information about Stonecroft Missions, write to their head office, P.O. Box 1200, Postal Station A, Willowdale, Ontario M2N 5T5.

Insight

Lack of religious freedom in Israel concerns Christians there

WASHINGTON (EP) — While Israel's attention is once more riveted on military conflict, this time with the Palestine Liberation Organization, religious minorities continue to maintain an uneasy truce within a nation that is by design and purpose a homeland for Jews.

How this modern-day Jewish state deals with a pluralistic population, albeit a pluralism dominated by the Hebrew faith, has been one of Israel's most nagging problems since its founding in 1948. A major factor in the ongoing struggle of religious minorities to coexist with the state of Israel has been the nation's failure to adopt a constitution guaranteeing religious freedom to all its citizens. Such a document has for years been before the Knesset (parliament) but languishes unadopted.

Among the sections of the proposed constitution is one headed "Freedom of Religion:" "Every man is entitled to the freedom of religious belief, the freedom of worship of God, and to the fulfillment of the precepts of his religion." In another section of the proposed document, "Equality Before the Law and Prohibition of Discrimination," all citizens of Israel are declared to be "equal before the law." Furthermore, "There is to be no discrimination between man and man for reasons of race, sex, ethnic affiliation, community, country of origin, religion, view, social standing or political affiliation, or for any other reason."

Aside from the stalemate over adopting a constitution, the current status of religious minorities is clouded by the adoption two years ago of the Amutot Law, a statute governing non-profit societies. Designed to replace the old Ottoman Law, the Amutot statute took effect in April 1981, although a one-year grace period was extended for actual registration and enforcement.

The Association of Baptist Churches in Israel, acting three months before the effective date, applied for government registration in January 1981, under the Amutot, or Friendly Societies Law. But Baptists in the land of Jesus are nevertheless concerned. According to a review of the law's provisions in the quarterly Baptist newsletter Hayahad, "the main source of concern for the religious societies is that the law calls for full exposure to the public of names on the rolls of the societies. It is feared by many that this will be fuel for extremist groups to cause problems for those whose membership in such societies is resented." Such "problems," according to Hayahad, could surround Jewish Christians particularly.

Other objectionable features of the new law include the power of state officials to order changed the name of a friendly society, to review the society's internal rules, to inspect financial records, to investigate "the business and position" of the society and to order such a group to disband. Such a law in the United States, with its absolute guarantee of religious freedom would, of course, be unthinkable. The simple commands of the First Amendment to the USA Constitution forbidding an establishment of religion and assuring its free exercise have been consistently interpreted by courts to mandate protection for religious minorities, even when their beliefs and practices are noxious to the general population. But in a religious climate such as Israel's, government control or oversight of some magnitude is practically dictated.

Complicating the current religious scene in Israel, which by all accounts is a highly secularized modern state, is the tenuous political situation confronting Prime Minister Menachem Begin and his ruling conservative Likud party. Last summer, after an election in which Likud won a plurality, but not a majority, of seats in the Knesset, Begin was forced to invite small Orthodox religious parties to join his coalition in order to form a government. They did so, but only after insisting that Begin accept some of their demands, including strict monitoring and regulation of non-Jewish groups.

Despite these perhaps inevitable, built-in tensions, however, the state of Israel, supported by an overwhelming majority of its people, is trying to protect the basic rights of religious minorities. One of the Cabinet posts, the Ministry of Religious Affairs, includes a Department of Christian Communities, headed by young, American-born Daniel Rossing, who says with conviction and somewhat justifiable pride that "there is here no potential threat to Christian freedom."

Meeting last year with a group of USA Baptist journalists in Jerusalem, Rossing noted that in spite of the special place it reserves for Judaism, Israel is sensitive to the fact that it is a "Holy Land" to Jews, Christians and Moslems alike, and that appropriate provisions must be made for all. Yet he acknowledged that religion and the state in Israel are "intertwined and bound up in each other," in contrast to the situation in the USA, where separation of church and state is enshrined in the Constitution.

Rossing emphasized, just the same, that religious pluralism is acknowledged to the degree that his department's function is not to supervise Christian churches but to help them, "acting as a kind of advocate" in solving their problems. Such problem-solving became his task, Rossing illustrated, when Baptists in Nazareth in early 1981 suffered a series of acts of vandalism directed against their well-known school and church. Southern Baptist missionaries in Nazareth gratefully credit Rossing and other Israeli officials with moving quickly and decisively to meet their complaints.

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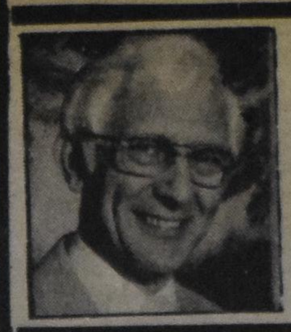

William R. Rang

Skylights

The Ditch

There was once a little girl who had a dreadful accident. She lived in a city in The Netherlands where factories manufactured textiles. Cloth was woven in those smoke-spewing factories and later the products were dipped in huge tanks filled with dye; red, blue, yellow, green. Everytime a batch of cloth had gone through the tanks, the dye was drained and flushed into ditches that ran away from the factories, out into the fields and even into the city.

One day the mother of the little girl had made her a new dress, just the way the little girl had always wanted it. How happy and proud the girl was when she was allowed to wear it one Sunday! After church her mother let her go for a little walk with her friends.

There they went, the three of them. As if a magnet drew them, they came close to the ditch full of dye. Then they forgot that they were wearing their best dresses. They jumped over the ditch, back and forth, until our little girl slipped and fell in.

She went home screaming, not so much because of the ruined dress as of her fear of her father's anger. Wherever she went she left a trail of multi-coloured dye on the stones of the street.

Her mother cried and her father was furious. He could not let her into the house in this condition, and using a pair of scissors he cut the spoiled dress off her body. Still outside the kitchen door he washed her face and hands with varsol.

The Scriptures tell of something similar. There is no way we can enter the home with the many mansions in our dye-stained clothes. We can do all the crying and lamenting about sin that we can possibly utter, yet that will not open the door for us although many people seem to think so. We need to be cleansed first. Not with a do-it-yourself preparation, but by Him Who lives in that house. With varsol, and that hurts.

The little girl in our story received a new dress. Not that she deserved it. She can still smile about it. And one glorious day she will receive her newest.

I should know, for I married her.

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In Brief

17 million children died

WHEATON, Ill. (EP) — International health experts estimate that 17 million children died in the developing world last year. To learn how they can prevent as many as half of childhood deaths in the regions they serve, medical missionaries and health professionals representing 29 countries attended MAP International's Bi-annual Community Health Development Workshop in late July.

Sixty-five participants, including doctors, nurses and health project directors, attended the five-day workshop sponsored by MAP, a Christian global health organization based in suburban Chicago. Speaker David Hilton, M.D., who worked 14 years in Nigeria as a medical missionary and health consultant, emphasized the workshop participants' critical role in spreading health knowledge and health care throughout the developing world. "In 70 per cent of disease and deaths in your country, the people themselves can solve the health problems," Hilton said.

Drawing from his experience with a community health project in Nigeria, Hilton said that mothers in developing countries can learn practices that would cut childhood deaths by at least 50 per cent. Children commonly die there of preventable conditions, such as diarrhea, malaria and malnutrition.

Ex-Jehovah's Witnesses call Watchtower Society "Brainwashing cult"

DALLAS (EP) — The Watchtower Society of Jehovah's Witnesses was denounced as a brainwashing cult that had changed the Bible to fit its own doctrines at the International Convention of Ex-Jehovah's Witnesses for Jesus in Dallas July 2-4.

A Hebrew scholar said the Watchtower's New World Translation of the Holy Scriptures' Old Testament was clumsily translated by people who "knowingly changed" Scripture to fit their doctrine that denies the deity of Jesus Christ. Dr. Ken Matthews, professor of Old Testament and semitics at Criswell Centre for Biblical studies in Dallas, said the work was "not a translation," and "not Scripture." It should not be called a Bible, but rather, "the Book of Jehovah's Witnesses."

A Greek scholar called the Watchtower's New Testament translation "intellectual harlotry." Dr. Randolph O. Yeager of Woodbridge, Virginia, said the Watchtower had changed the New Testament to fit its own doctrines which differ greatly from orthodox Christianity, especially that regarding the deity of Jesus Christ.

Joe Hewitt, director of the convention, who was a third-generation Jehovah's Witness, said the Watchtower Society brainwashes its converts to the point they cannot think for themselves. "They become non-thinking religious robots," Hewitt said.

While the Ex-Jehovah's Witnesses convention was being held at the Colonial Baptist Church at 6459 Scyene Road in Dallas, a Watchtower Convention was being held at the State Fair Coliseum in the same city. A group of 30 from the Ex-Jehovah's Witnesses convention went to the Watchtower convention, passed out tracts, and "witnessed" to the Witnesses.

The Ex-JW's displayed signs which read, "Armageddon did not come in 1914; Abraham, Isaac, and Jacob were not resurrected in 1925; Armageddon did not come in 1975; and The Watchtower is a False Prophet, Deut. 18: 20-22."

"When the Watchtower officials saw us with our signs and tracts, they 'shooed' their people inside as if they were chickens. 'Don't take that material. These people are evil slaves,' they said. And most of the Jehovah's Witnesses obediently refused to accept our tracts. One lady accepted a tract from me, and one of the Watchtower officials who shadowed me all the time I was there took it away from her," said Hewitt.

A theologian from Dallas Theological Seminary, Dr. John A. Witmer, said the Watchtower Society had violated all rules of Greek grammar in translating John 1:1 as saying the Word was "a god" instead of the "Word was God." Dr. Witmer is assistant Professor of Systematic Theology, and Director of the Mosher Library at the Seminary.

W.I. Cetnar of Kunkletown, Pennsylvania, who was a Jehovah's Witness for 22 years, and worked at Bethel, the Watchtower Headquarters in Brooklyn, for eight and a half years, spoke on "What Do Jehovah's Witnesses and Spirit Mediums Have in Common?" Cetnar said the Watchtower prohibition of blood transfusions has caused the deaths of thousands of Jehovah's Witnesses and their children. Cetnar organized the first, second, and third, national conventions of Ex-Jehovah's Witnesses for Jesus held in New Ringgold, Pennsylvania. A fourth such meeting is planned there in October.

Soviets open new drive to teach atheism

Exposing "the evils of religion"

MOSCOW (EP) — The Soviet Communist Party, evidently fearful that religion is eroding its ideological grip on young men and women, has opened a new campaign to intensify and modernize atheist education, Robert Gillette of the Los Angeles Times reports.

Newspapers, radio and television, along with weighty political journals, reflect a rising official concern that after more than 60 years of drumming on anti-religious themes, Soviet atheist propaganda suffers from crudeness and a hackneyed approach that make it ineffective against a reviving interest in religion among Soviet youth. "Like all educational work, atheistic upbringing does not tolerate a hackneyed approach," a Moscow radio program warned recently.

The new campaign is nationwide in scope but appears to be focused on two large areas of the country where religion and nationalist feelings are closely interwoven.

One is the Soviet Union's western flank — the Ukraine, Byelorussia and the Baltic republics — where most of the country's Catholics and many of its Baptists and evangelical Christians live. The second area is the underbelly of the Soviet heartland, the predominantly Muslim republics bordering hot-beds of Islamic fervor in Iran and Afghanistan.

Some Western analysts believe that the campaign almost certainly has a third, less-visible focus in the dreary industrial cities east of the Ural Mountains in Siberia, where evangelical Christians are gaining grass-roots popularity among blue-collar families. Information from this vast and remote region is especially hard to obtain, however. The campaign includes expansion of officially sponsored atheist clubs, new training programs for atheist lecturers, calls in the press for heightened vigilance against wily proselytizers and subversive Bible smugglers, and more sophisticated presentations of antheism in the schools.

"Missionaries"

In Ashkhabad, capital of largely Muslim Turkmenistan on the border with Iran, local authorities announced in January that the first of 22 new "universities" had opened in the republic featuring a novel two-year curriculum. It trains missionaries in "scientific atheism" who will work in the schools and vocational institutes of Ashkhabad.

In Soviet Latvia, on the Baltic Sea, local news reports claim that 6,000 atheist lecturers — one for every 416 residents of Latvia — are hard at work exposing the evils of religion. Under the headline "Let Us Have an Effective Atheist Upbringing," the Latvian newspaper Cina warned recently that the "undeniable achievements in overcoming religion, and the deep and irreversible crisis of religion and the church, do not mean that religion will wither away of its own accord." In neighbouring Estonia, the Ministry of Higher Education says it has implemented "special measures for making the atheist upbringing of pupils more effective," while the Atheist Council of the Znanie (Knowledge) Society in the Estonian capital of Tallinn is reorienting its lectures and publications to "young audiences."

The new atheism campaign comes at a time when the Soviet government is seeking to persuade Western religious leaders — especially those voicing concern about the dangers of nuclear war — that the Russian Orthodox Church and other officially sanctioned denominations here are to be taken seriously as free and independent voices of the Soviet people in expressing concern about the neutron bomb, cruise missiles and other new American weapons. The Soviet people, on the other hand, are being told with renewed vigor not to take their own churches seriously but instead to regard religion as fundamentally inimical to modern society.

The Soviets enjoyed some success in this contradictory effort, as more than 450 religious figures from East and West gathered in Moscow for a Soviet-sponsored conference on nuclear arms that emphasized Western responsibility for the arms race. Organized by the Russian Orthodox Church under state supervision, the gathering received substantial publicity in the West — due largely to the controversial presence of American evangelist Billy Graham — but it earned almost no attention in the government-controlled Soviet press, an indication that it was mainly intended for foreign consumption. "Unfortunately, some of our people harbour the illusion that religion and its traditions are harmless," the leading Soviet government newspaper, Izvestia, said last October. "They forget that no matter what sophisticated forms religion may take in today's conditions, the essence of religion as an anti-scientific world view remains the same. Religion hampers the development of man's creative and public activity."

Under the current Soviet constitution, adopted in 1977, citizens are granted the right to profess or not to profess any religion and "to conduct religious worship or atheist propaganda." No body of law exists, however, to give the constitution legal force. And even if it were enforced, which it is not, the constitution grants no comparable right to conduct religious propaganda.

This subtle but vital distinction is sometimes confusing even to Russians, as in the case of one man who wrote to the newspaper Komsomolskaya Pravda describing a group of young people he met on a train who were singing hymns. The man said he wanted to interrupt, but his wife, reminding him about constitutional guarantees for the freedom of religion, wouldn't let him. The newspaper called on the atheism adviser of a leading publishing house, who said the wife was wrong. The constitution, he noted, also required Soviet citizens to "help those who have blundered onto the path of religious illusion back to a socially useful outlook."

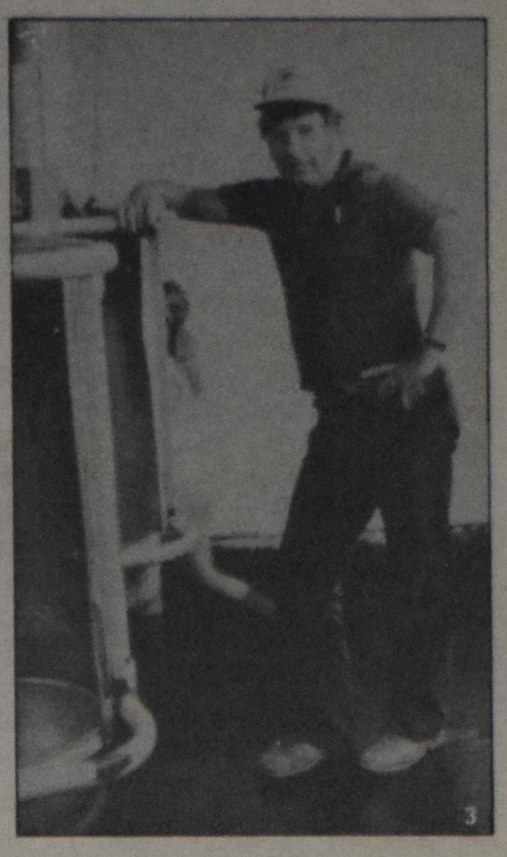
Atheism is a basic tenet of Marxism-Leninism. As Lenin himself put it pungently in 1905, religion is not only the opium of the people, it is a "kind of spiritual gin in which the slaves of capital drown their human shape and their claims to any decent human life." Lenin concluded, "Every religious idea, every idea of God, even flirting with the idea of God, is unutterable vileness."

To its credit, in 18 years the Brezhnev regime has never reverted to the savage anti-religious campaigns of Stalin's time, nor to the massive closing of churches — half the 20,000 operating Russian Orthodox churches were sealed between 1960 and 1965 — conducted under Nikita S. Khrushchev. The Brezhnev approach has been to dissuade young people through atheist education, to apply social pressure to adults (who risk jeopardizing careers by regular church attendance) and, in effect, to girdle the tree — by sharply restricting the number of men allowed to enter the clergy and by publishing religious materials only in small quantities. In doing so, it was evidently hoped that religion would wither away.

Agriculture

Christian Farmers' Federation Annual Field Day

1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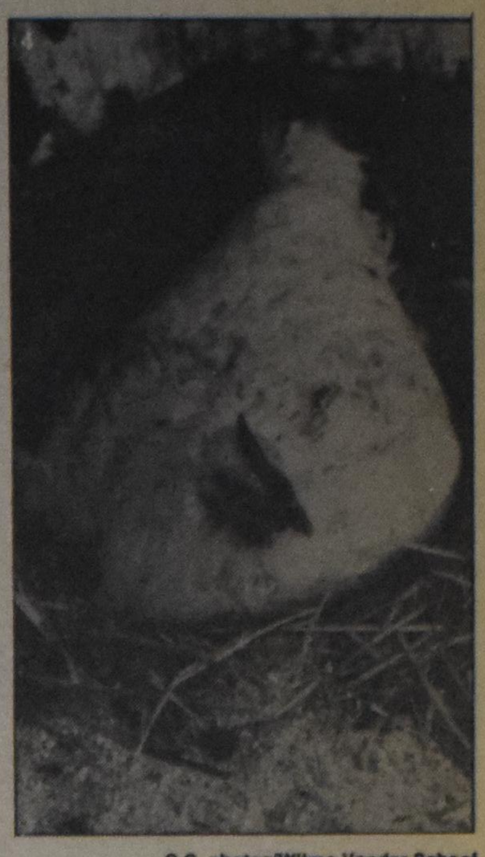

C.C. photos/Wilma Vander Schaaf

Christian Farmers' Federation Field Day - August 6, 1982 - Neerlandia

(1) The **Neerlandia Cooperative Association,** store and farm supply outlet. The Co-op sells basic household needs, including groceries, (2) at the store. If you need anything else they'll order it for you. At the Farm Supply department lumber, feed, pesticides, and other farm supplies are sold. The Co-op does a thriving business ($4 million a year) and is well supported by the community. The competition is a half hour drive away in Barrhead.

(3) Who did we see in the **Mast Dairy Barn**? Why the CFF President, of course, Lambert Tuininga from Neerlandia, and a (4) contented hen nesting in a warm corner in the barn. The Mast farm is principally a dairy operation but is considered a mixed farm; there are sheep, hogs, turkeys and other poultry to be found as well. It is a true family farm where sons and daughters pitch in with the work.

(5) **University Test plots** on the D. Nanninga farm, examined by CFF Field Day participants. (6) Taking a break are: Johanna Kolkman, Dora Prins, Rose Goutbeck and Bertha Groot. The Test Plots dealt mainly with the various levels of potassium in the soil and the availability of potassium to the barley plant. It tested how various levels of potassium affect yield, quality and maturity of the crop. The Neerlandia area soil is somewhat unique in Alberta for its potassium deficiency. Tests would help farmers to decide what level of potassium application is most efficient.

2

The Field Day was held on Friday, August 6, beginning at 12:00 noon at the Neerlandia Christian School. The day's activities were scheduled as follows:

noon	Meet at the Neerlandia Christian School. Bring your own lunch. Coffee and juice will be provided.
1 p.m.	Tour of the Neerlandia Co-op facilities.
2:30 p.m.	Visit the Joe Mast farm which is a mixed dairy, beef, sheep and grain operation.
3:30 p.m.	Tour university research test plots located in local farmer's fields.
4:30 p.m.	Tour "zero-till" test plots located on the farm of Clayton and Joy Siebring-Wierenga.
5:30 p.m.	Supper provided by the Neerlandia local.

5

6

Did you know that ...

an egg placed in a glass of water is stale if it floats near the top.

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Volunteers help community through Care-ring

Margaret Griffioon
C.C. Toronto staff

Twelve years ago a program started in Toronto which provides free neighbourly help for people facing an emergency and friendship for the lonely and distressed.

The program is called Care-ring. There are now 14 Care-ring groups in Toronto and several in other parts of Ontario.

"Most of the volunteers who work for Care-ring are dedicated Christians," according to Mrs. Joyce Cross, co-ordinator for Toronto's Rexdale area organization.

"Volunteers range from a 12-year-old girl who works as a mother's helper to a 93-year-old woman who helps to man the phones.

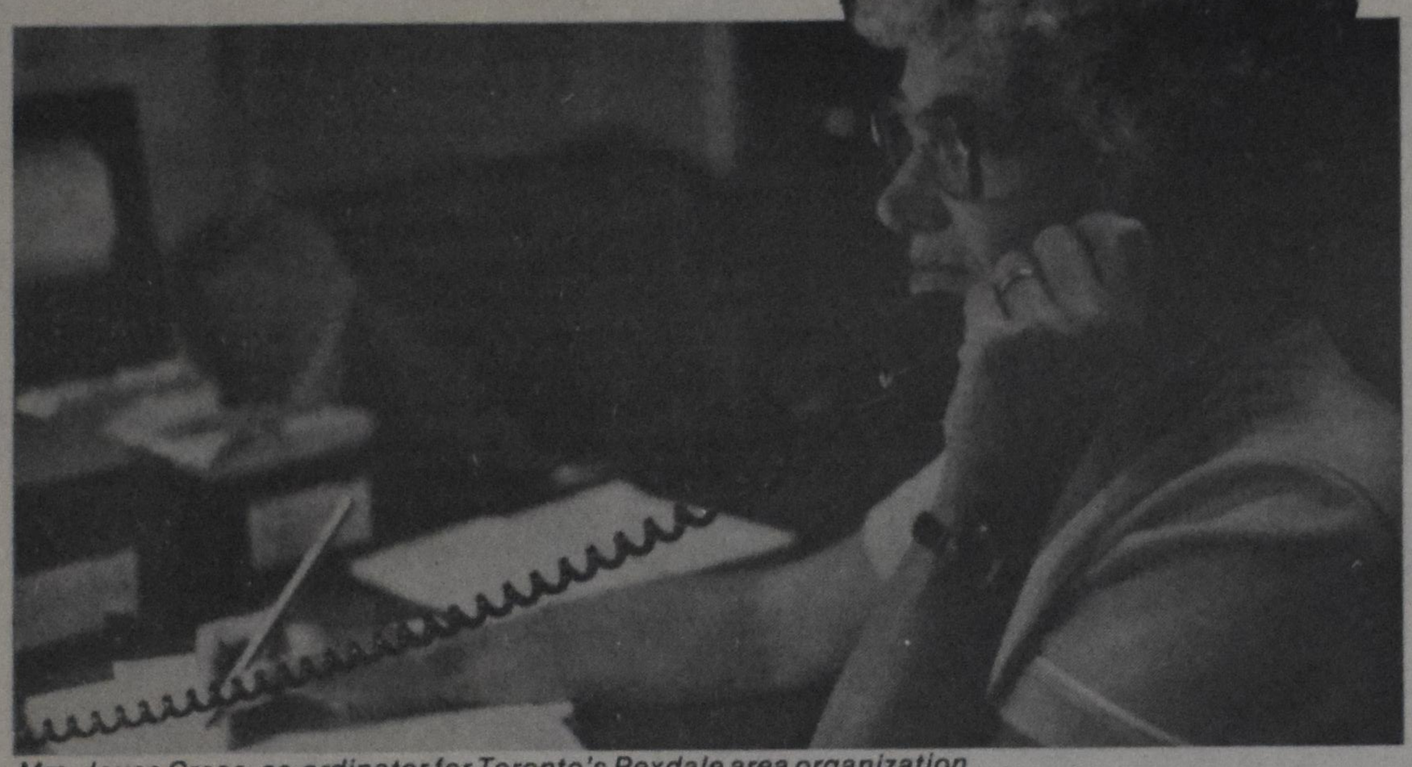
"People who need emergency help such as a ride to the hospital or help to go shopping or a friendly visit, call Care-ring and we'll find one of our volunteers to fill the need.

"Often the Health Department, a hospital or a social worker will contact us about a person who needs a visit, or who can't afford a taxi to a hospital or to go shopping and we try to fill these needs.

"Volunteers fill out forms which indicate times they are free to drive, visit or help, and when we receive a call, we go through these to find an appropriate volunteer.

"We do not preach to people, but you would be surprised at the amount of witnessing which occurs between volunteers and clients.

"Our volunteers come from many churches in the community including the Christian Reformed Church. In Rexdale we have about a dozen Christian Reformed people working with us," said Cross.



Mrs. Joyce Cross, co-ordinator for Toronto's Rexdale area organization

In 1981 Care-ring for Rexdale helped about 150 clients, many more than once.

Care-ring is funded by private donations and by the Rexdale Ecumenical Social Action and is registered as a non-profit organization.

"We pay some mileage to our drivers, but mostly our work is volunteer. The Thistletown United Church has donated office space for our use," said Cross.

"We always have a shortage of volunteers, especially drivers, and sometimes have to turn deserving people away.

"We try never to duplicate our services provided by other organizations and will refer clients to them.

"Groups such as Care-ring are needed in many communities and I would urge anyone who has time to do this work."

For more information concerning Care-ring, call (416) 745-4472 from 9 a.m. to noon, Monday through Friday.

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Welcome, textbook and leader's guide, will be available October 1, 1982, from the Education Department of the Christian Reformed Church, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560 or 760 Brant St., P.O. 5070, Burlington, ON L7R 3Y8

	US	Canada
Welcome textbook:	3.45	3.95
Leader's Guide:	1.85	2.15

In pursuit of the "true church"

Berta Hosmar

When I was a child, back in Holland, I was convinced that I belonged to the one and only true church, the "Gereformeerde Kerk". Whether it was my home, Christian school or church upbringing, or a combination of the three, I don't know, but I knew beyond a shadow of a doubt that all the members of my church who were not bad sinners, would go to heaven. After all, hadn't we always been told that the teachings of our church were the closest to the Bible?

I wasn't too sure about the members of the local Reformed church or the evangelical church or even about the members of the Salvation Army, although I loved the happy songs they sang on street corners, songs we never sang in our own church.

I also had severe doubts about the salvation of our Roman Catholic neighbours. I had been in their home more than once. The crucifixes on the walls with Jesus hanging on them with hands and feet bleeding, the statues of Mary, and the fast-moving beads when our neighbours prayed the rosary — they always made me uncomfortable.

Visiting a Roman Catholic church once during the week, with a few school friends, didn't help matters. The church door was always open, something unheard of in our own church, and one day we gathered enough courage to satisfy our curiosity and on tiptoes we entered the sanctuary.

The many burning candles, the cold stone floor, the silence, the strange smell, the altar and the crucifixes, the few people who knelt in their pews and crossed themselves before starting to pray, it was all rather strange and somewhat frightening. We decided to sit down but we did not dare to sit on the pews with their kneeling benches, so we more or less reverently sat down on the railing surrounding the altar, feet dangling, until a whispering priest who appeared from nowhere asked us urgently not to defile the holy.

One day an older brother told us at the dinner table that his teacher had taught that the mass in the Roman Catholic church was a cursed idolatry, that Roman Catholics worshipped Mary, the mother of Jesus, who was also a sinner like us, and that they called ordinary sinners a few centuries after their death, saints, and used them as intercessors.

"Well, I guess they'll all go straight to hell if they don't watch out", my brother concluded airily, and I remember that my father said: "God has His children in every church, whether that be a Protestant or a Catholic church", but I also remember the deep sadness I felt for our Roman Catholic neighbours, and especially for the boy who was my age, and my regular playmate after school.

I decided right then and there to do something about it, to save him from everlasting fire, and the next day I started to discuss theology with him, and tried to convince him to become "Gereformeerd" like me and do away with idol worship. He did not appreciate my concern. He told me in no uncertain terms that I would spend forever and ever in purgatory if I didn't confess my sins to the priest, and I'd better start doing a few more good deeds every day, like giving him the largest piece of candy, remarks I didn't appreciate either. And so another religious war was started in our neighbourhood, complete with kicking and name-calling, until our parents told us to go back to playing together and leave religious differences alone.

During our teen years the religious climate changed a little in our town. We sometimes had combined song services with other Protestant churches on special days and it was not considered a minor disaster anymore when one of our young people got engaged to a member of another denomination, provided he or she was a Bible-believing Protestant and never, but never, a Catholic.

Protestants

When we came to Canada in the Fifties it was rather refreshing to see that members of different denominations felt at home in the same Christian Reformed Church and I remember that one of our ministers made a speech for our young people once. He explained that sometimes we envied the outward unity of the Roman Catholic Church when we looked at the divided Protestant churches.

"Look at it this way", he said. "We are Christian Reformed and have a Dutch background. The Lutheran Church has a German background, the Presbyterians trace their roots to Scotland and the Anglicans to England. That's not necessarily bad, it's just that you feel at home with people who have the same background." He must have said more, for his statement was not very dogmatic, but it was good for us to hear that God has His children in every Bible-believing church and everywhere.

Later, after I was married and we had a family, my husband and I took our children to other denominations during holidays, if there was no Christian Reformed Church nearby. Some of those services were rather remarkable. We once visited a lovely white country church and when the church bell started to break the silence we automatically started to hum, "There's a church in the valley in the wildwoods".

Our children loved all the attention people lavished on them, and the fussing of the dear little old ladies who made up most of the congregation. But they loved the sermon most of all. When we asked our oldest son, then 9, if he could remember what the minister had preached about, he answered proudly and promptly, "Of course, I do; who wouldn't? He preached about the fox and the snail".

I remember that we didn't quite know what to say for a moment, until my husband saved the situation and answered: "You are absolutely right". Our son had listened well. The young student minister had preached about the fast fox and the slow snail for a long time, and he had illustrated his sermon with many stories, straight from fairytale books, and his final application was that some people were fast as foxes in doing something for the Lord, and others as slow as snails.

"Lovely sermon, pastor", complimented his elderly congregation and we came to the conclusion that the message was rather comfortless, although highly entertaining, but that you can't judge a minister by one sermon and this one was still young enough to learn.

Yet, we felt it was better not to worship there again, although our children were deeply disappointed and talked for several weeks about that neat minister who preached so much better than our own.

Religious radio

Several years later we travelled to Florida a few times during the winter holidays. While driving through Pennsylvania we could hear religious broadcasts on almost every radio station and later, in the southern United States, more of the same.

What struck us was that several religious programs were excellent with brief, comforting messages and lovely music, but that some other broadcasts were almost solely fundraising campaigns: A few songs, which almost always consisted of these lines, "Jesus saved ma soul, I'm so happy, thank you Jesus", and then a voice, "Brotha, Sishta, if you love the Lord and want this ministry to continue, send your donation to the following station". When unbelievers listen to these broadcasts, will they be attracted to the Gospel?

One Sunday we attended a Baptist Church in Southern Florida. Although we did not know anybody, we felt that we were among brothers and sisters. The sermon lifted us up and we were invited to partake of the Lord's Supper. It was moving to see and hear how the minister had a word for all the office bearers who were sitting in a semi-circle under the pulpit.

"Jesus died for you too, John", the minister would say as he handed the bread to an elder. "And He is glad to see you this morning to remember His death, Keith", he would say to another. The bread and wine were also offered to our children, something we had not expected, and our three sons hesitated for a moment, then passed the plate on to us, but our youngest daughter took advantage of this opportunity and snatched a piece of bread." "It looked like cake", she defended herself later when her older brothers admonished her.

We attended another protestant church in a town in Vermont. The building was large and beautiful but no

Continued on page 11

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Music

Risking a message in the popular mainstream

Bill Van Dyk
C.C. Music Critic

The Human League has never pretended that they were anything other than a pop group. "We wanted to have a number one record", admitted lead vocalist and songwriter Philip Oakey. "We wanted to be like the Beatles."

The candor is refreshing. I know a lot of American groups that could use a dose (The Human League is British). And maybe there's some connection between the group's honesty and its music. Commercial it certainly is, but there are enough offbeat elements in their music to merit a second look.

For one thing, commercial music isn't *always* bad. It usually imitates proven success, and when the proven success happens to be New Wave, interesting things happen. New Wave music reflects a new moral awareness among a segment of the British audience.

The Police, like the Human League, has incorporated this awareness into a pop style which, inevitably, has begun to take on the characteristics of its subject. The Police sound serious and thoughtful, because their music does take on serious and thoughtful themes. No mindless love ditties here. The Human League may be trendy but, like The Police, they're inclined to be thoughtful and serious because a large enough segment of their audience is interested in a message.

But there are enough aspects of The Human League's music to make a critic shudder. The "drummer" is a Linn LM1 computer, which reproduces the pre-recorded sound of a real drum set (as opposed to other electronic rhythm devices which create *synthetic* sounds). The only other instrument is the synthesizer, producing the bass as well as the lead notes and chords. And producer Martin Rushent (who also produced the Buzzcocks and Stranglers, two early punk bands) receives credit on the album sleeve for "programming".

But if their musicianship is questionable, their imaginations are not. Not since the Beatles has a song featured such a decisive "hook" ("Don't You Want Me Baby"). In fact, *Dare* is brim-full of melodic inspiration and inventiveness. Every song is remarkably distinctive and memorable. Yet all of them also fit into the over-all theme of the title - dare. Dare to live. Dare to love. Take the risk that may bring a solution, or fulfillment. It seems that there is more to this band than meets the eye.

"The Things That Dreams Are Made Of" is representative of the offbeat yet simple wisdom that infuses their work: "Everybody needs love and adventure/Everybody needs cash to spend/Everybody needs love and affection/Everybody needs two or three friends".

It's a pop lyric, no question about it, but it surfaces from behind an assumption about life. The emphasis is clearly on the "everybody", and there's a suggestion that what a person chooses for himself he must also choose for another, at least in the sense of a *right* which he cannot deny. And the line, "March, march, march, across Red Square" is steeped in a kind of irony not usual to popular music.

Feelings

"Seconds" is the flip side of "The Things That Dreams Are Made Of". The denial of love, adventure, and "two or three friends" can lead to the perverse desire for momentary fame of an assassin, (especially as dramatized in Harry Chapin's great song, "Sniper").

"Open Your Heart", again, takes a pop cliche and adds an unexpected twist to it. The lover who has been betrayed is mocked for his naivete by someone with experience. But the singer entreats the lover to "end concealing, try revealing/Open your heart". It is too easy to be an island with "a spirit dead".

He concludes with a line simply poetic, and yet rich in allusions and thoughtfulness: "There's no future/without tears". Clearly, that line is meant to extend in meaning beyond a love affair to life in general.

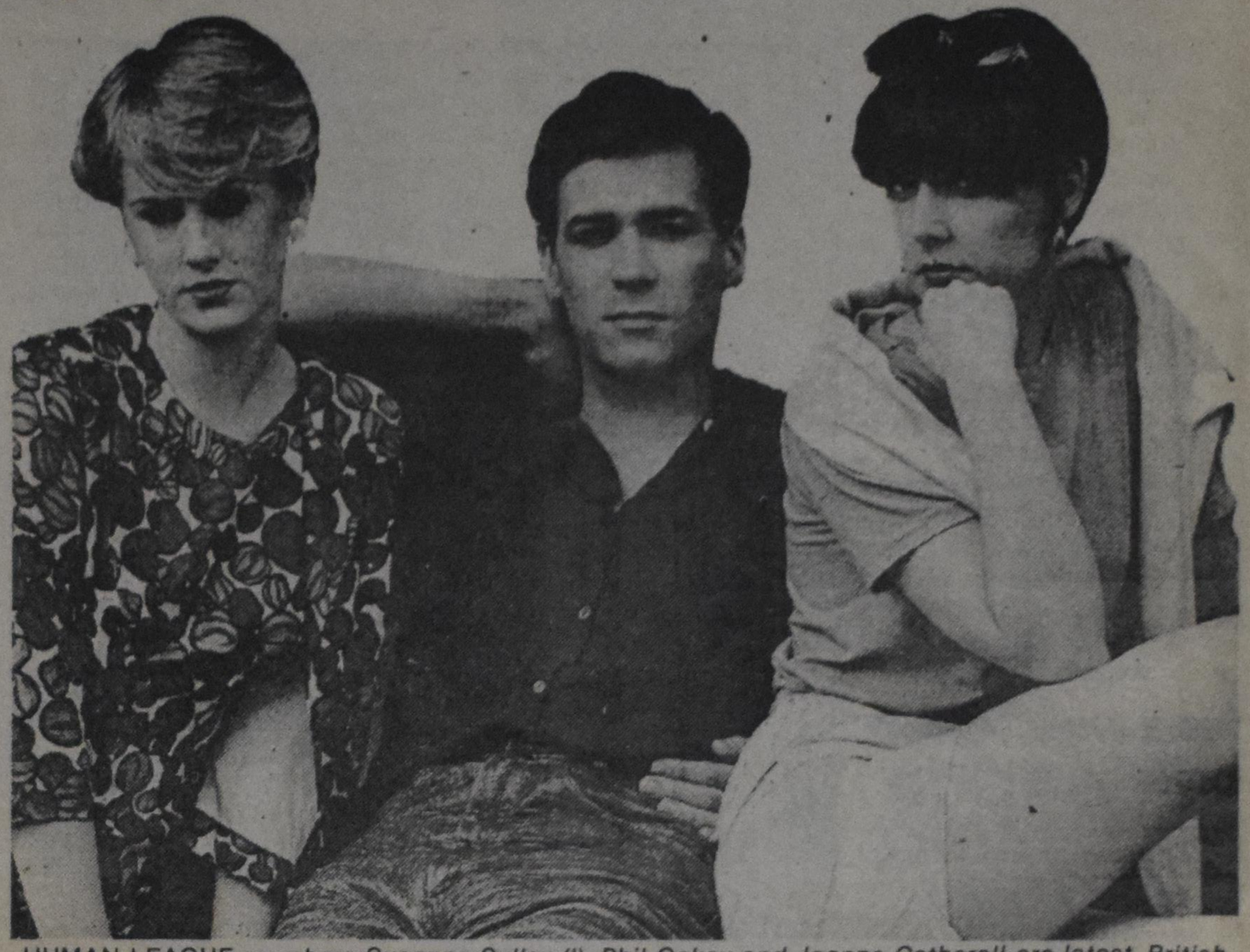
Perhaps it has something to say about Christian commitment as well. It's too easy to sit on our traditions and regular church attendance without ever really *feeling* our faith. But to take real action, to communicate with our neighbours, to help the needy, to pass on the good news, and to "open our hearts", always involves the risk of being hurt and disillusioned. I've never heard that theme dealt with as effectively as The Human League does on this album.

"Darkness" works in the same way. It is a poem of atmosphere, and the setting is fear and uneasiness. It signals a basic human need for assurance. In spite of the eeriness of its tone, it implies an absence more than a presence. Is it the absence of God? In "Love Action", writer Philip Oakey makes the curious statement: "I believe what the old man said!Though I know there's no Lord above ..."

Naturally, this is a disappointing confession. Yet I find it also a sign of hope, for few writers are ever thoughtful or conscientious enough to reach even this stage. Oakey is obviously aware of other basic human needs. I doubt very much that the question of meaning will ever stray far from the back of his mind.

This awareness of human needs may well be the single most distinctive aspect of *Dare*. Even that impossibly catchy hit single, "Don't You Want Me Baby", elicits unspeakable yearning in that poignant chorus which I hear many people singing along with: "Don't you want me, baby/Don't you want me, Ooohhh!". It's a marvelously enjoyable tune, for it mingles sadness with optimism, and a wealth of real experiences.

Maybe this is what a commercial album should do. People should enjoy music. And music should help people get in touch with real feelings. The Human League succeeds at both.



HUMAN LEAGUE *members Susanne Sulley (l), Phil Oakey and Joanne Catherall are latest British rockers to sweep America*

In pursuit

Continued from page 10

more than a hundred people attended, again mostly elderly people. The congregation participated throughout the service, and together we recited prayers and litanies and Scripture passages until it was time for the sermon which lasted perhaps five minutes.

The minister read about Peter, how he had tried to walk on the water like Jesus. His whole sermon was no more than a character description of Peter, and how he loved bold, impetuous, daring Peter and how Jesus loved him also, and that we still had our Peters today.

After the sermon a girl of about ten stood up, climbed the pulpit, and told the congregation how the Lord had healed her broken leg, something we had not expected anybody to do in this church. Perhaps her family had come from another denomination. The minister thanked her for her testimony, and we saw her mother beaming with motherly joy and pride. We left this service rather sad for we felt that the congregation had been given stones for bread.

"Big deal, I had a broken ankle and a broken wrist and a chipped tooth and the mumps all in one year, and I don't go up on the pulpit to tell everybody about that", remarked our youngest son, who seemed to be in a rather bad mood. I suspected him to be a little envious of the girl. It gave us an opportunity to teach our children that the way we do things in our own church is not necessarily the only right way.

Yet, I realized again that I do love my own denomination when a dear elderly Roman Catholic friend recently told me, after we had taken her to a few special services in our church, "I live so close to your church and I know some people there already, more than in my own church. Sometimes I think I should join your church, I'd be less lonely. But do the ladies in your church also have bingo games?" Somehow the idea of our silverhaired ladies playing bingo doesn't fit our Christian Reformed image.

Time changes people. I'm no longer afraid that all Roman Catholics are doubtful candidates for heaven. We were told that when our old Roman Catholic neighbour back in Holland lay on his deathbed, a Protestant friend had visited him, and had told him: "Look only at Jesus", and that he had answered, "Yes, that is right, only Jesus". And my Roman Catholic friend whose bedroom is filled with crucifixes and statues of Mary told me, after attending an Easter meeting in our church, "You know, I could say Amen to everything I heard tonight".

We also know that we, as Reformed Christians can sometimes learn from our brothers and sisters in other denominations. Rev. Clarence Boomsma, president of CRC Synod 1982, is quoted as saying: "When you go home, bear the message that the Christian Reformed Church is indeed a part of the Lord's church". And I guess we can all say "Amen" to that.

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Music

Reflections, a record by Heather and Helen

"My heart leaps for joy and I give thanks to HIM in song" (Psalm 28:7). This text from Scripture is printed on the front cover of a recently released album by Heather Veenhof and Helen Suk from St. Catharines, Ontario. In short, that text sums up exactly why this record was made.

Both Helen and Heather are young Christians giving expression to the gratitude that they feel for all the wonderful things that our LORD is and has been to them. As John Smit puts it on the album insert, "When these girls sing, you not only hear their voices, you hear their hearts;

Heather Veenhof and Helen Suk from St. Catharines, Ontario

hearts filled to the extent that they cannot contain it, but have to pour it out to others." Therefore, they have entitled their album Reflections as a witness to their reflecting the love of God in their hearts.

Heather and Helen have been singing together for 5 years. They started out by singing during special worship services and for the Niagara League Youth Talks and conferences. This branched out into singing for conventions and coffee houses, concerts, and most recently, at this year's North American Y.C.F. Convention held in August at the University of Guelph. There, they filled six hours of singing for coffee houses and a mass meeting, selecting songs from their album, new songs which they performed with pianist Martin Grypma, and also many of the old favourites. They also perform at weddings, conferences, meetings and Sunday worship services.

They have chosen a variety of songs for this album, all expressing in some way their faith and commitment to Jesus Christ. "We've Been Called" (Marlene Suk) and "Voyage of Love" (Martin Grypma, Helen Suk) are two beautiful songs, copyright Rabboni Records, 1982. Others such as "The Victor", "My Tribute", "So His Honour", "Grace By Which I Stand, "Rod and Staff", "Children's Prayer", are favourites which have been recorded by other Christian artists. The style of music is of an "easy listening" nature, using various instruments as background, reflecting the instructions of Psalm 150. And so, they seek to praise the Lord, not only in their music but in every area of life.

Helen has recently accepted a job as a counsellor for Turning Point Ministries in Beamsville, and Heather works for VandenDool Jewellers in St. Catharines. Both are, and have been, active in the youth ministry, and this album has special significance for the many young people they have worked with and for.

The final song on the album, "New Jerusalem", by Jamie Owens-Collins, speaks about the church, the bride waiting for her bridegroom. "The bride to be is waiting ... Getting ready for the wedding to begin ... and now she sings a love song, Watching for the Son ... She hears of war and famine ... Sees the nations rushing blindly ... But she lifts her head rejoicing ... For she knows the world will bow before her Groom ... Shalom, Shalom, through the Lamb!"

To receive a Reflections album, mail $8.95 plus $1.75 (postage and handling) to: RABBONI RECORDS, c/o H. Vanderwier, R.R.#2, Smithville, ON L0R 2A0

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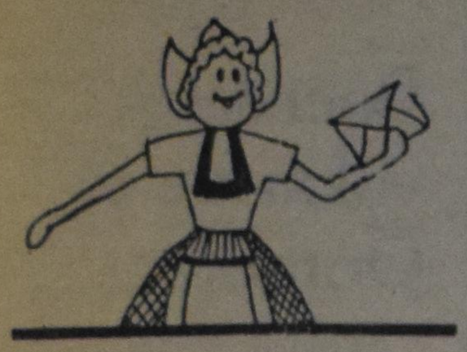
Mississauga, ON
L5J 1J4

Dutch



Uit Nederland

☐ De grootste vereniging van Marinepersoneel, de VBZ, acht de proefneming met vrouwelijk personeel aan boord van marineschepen mislukt. Het experiment heeft het afgelopen jaar plaats gevonden aan boord van het bevoorradingsschip Zuiderkruis.

Op basis van gesprekken met de opvarenden vindt de VBZ dat de aanwezigheid van twintig vrouwen aan boord in diverse funkties geen succes is geworden. Als onder politieke druk de proefneming moet worden voortgezet, zegt de vereniging, dan is het zaak vrouwelijk personeel aan boord te brengen van echte oorlogsschepen, want dan zal nog duidelijker blijken wat voor bezwaren er aan verbonden zijn. Als voornaamste bezwaar noemt de VBZ dat vrouwen in lichamelijke kracht te kort schieten bij bepaalde taken.

☐ Op 1 januari 1981 rekende de luchthaven Schiphol op een verlies van 10 miljoen gulden over dat jaar 1981. Iets minder verlies dan over 1980, toen dit ruim 11 miljoen was. Nu echter blijkt dat 1981 geen 10 miljoen verlies heeft opgeleverd doch slechts anderhalf miljoen. En de directie van Schiphol hoopt zelfs over dit jaar een — zij het dan zeer bescheiden — winst te boeken. Een aantal oorzaken zijn aan te wijzen waarom het jaar 1981 aanmerkelijk minder slecht was dan werd verwacht. Ten eerste herstelde het passagiersvervoer zich vorig jaar, na de terugval in 1980. Het aantal passagiersbewegingen nam met 2 en een half procent toe, tot net onder de 10 miljoen. Het vrachtvervoer deed het nog beter. In plaats van een daling van 3 procent, waarop was gerekend, nam het toe met 3 komma 7 procent tot een kleine 330 duizend ton.

☐ Op een braakliggend terrein in Maastricht is een waardevolle Romeinse vondst gedaan. Op het terrein, waar huizen moeten komen, werd een muur en een complete toren van de oudst bekende Romeinse nederzetting uit het jaar 360 gevonden. Het is de oostelijke kant van een nederzetting aan de Maas, waarvan de ligging maar gedeeltelijk bekend was. De oudheidkundige dienst van Maastricht vermoedt dat precies aan de overkant van de Maas een tweede Romeinse nederzetting ligt.

☐ China heeft besloten twee verdragen met Nederland niet te bekrachtigen. Het is een protest tegen het voornemen van de Nederlandse regering om onderzeeboten te leveren aan Taiwan. Het gaat om een cultureel verdrag en een verdrag dat voorziet in economische en technologische samenwerking tussen Nederland en de Chinese Volksrepubliek. Het besluit van Den Haag om onderzeeboten te leveren aan Taiwan had er al toe geleid dat China de diplomatieke betrekkingen met Nederland terugbracht op het laagst mogelijke niveau; dat van zaakgelastigden. De regering in Peking vindt de levering van de duikboten een inmenging in zijn binnenlandse aangelegenheden omdat zij Taiwan beschouwt als een Chinese provincie!!

☐ De Nederlandse vredesbewegingen riepen voor de 8 september stemming in een gezamenlijke folder de bevolking op om bij de Tweede Kamer verkiezingen te stemmen op partijen die de plaatsing van nieuwe NATO kernwapens ondubbelzinnig afwijzen. Dat waren de Partij van de Arbeid en de drie kleine linkse partijen. De voornaamste organisaties achter dit advies zijn het Interkerkelijk Vredesberaad IKV en de katholieke vredesbeweging Pax Christi.

☐ De secretaris van de Nederlandse Raad van Kerken, dr. Fiolet, betreurde het dat de vredesbewegingen Pax Christi en het Interkerkelijk Vredesberaad dit stemadvies hebben gegeven voor de verkiezingen van 8 september. De heer Fiolet zegt weliswaar wat de raketten betreft achter de standpunten van de beide vredesbewegingen te staan, maar hij vindt dat de tijd voorbij is dat kerken een stemadvies aan de gelovigen kunnen geven. Christenen zo meent hij, zijn mondige mensen die niet behoeven te worden bevoogd door de kerken, ook niet door het IKV.

De rooms-katholieke aartsbisschop van Utrecht, kardinaal Willebrands, zei in een radio-interview dat Pax Christi zich met haar stemadvies ten onrechte in partijpolitieke zaken heeft gemengd. De kardinaal zou het betreuren als de katholieke vredesorganisatie een actiegroep wordt.

☐ De Arnhemse politie heeft vijf werkloze onderwijzers aangetrokken voor haar campagne tegen het toenemend vandalisme in de stad. De onderwijzers kunnen in het kader van het banenplan van de regering een jaar aan de slag om voorlichting te geven op lagere en middelbare scholen. Volgens de Arnhemse politie komt uit de scholen de belangrijkste groep van de veroorzakers van vernielingen, welke de stad jaarlijks voor tonnen schade berokkent.

☐ De inhouding op de wedde van dienstplichtige militairen voor voeding en huisvesting komt waarschijnlijk te vervallen. In plaats daarvan, zo overweegt staatssecretaris van defensie van Houwelingen, zouden de militairen zelf voor eten en slapen in de kazernes moeten gaan betalen. De dienstplichtigen komen door zo'n regeling, naar aangenomen wordt, voordelig uit, omdat nu ook geld wordt ingehouden wanneer zij niet in de kazernes vertoeven, zoals bijvoorbeeld tijdens het weekeinde dat vrijdagmiddag al begint.

☐ De Tweede Kamer gaat er in meerderheid mee akkoord dat het Nederlandse UNIFIL-detachement nog een paar maanden in Libanon blijft. Dat is gebleken uit overleg tussen de regering en de vaste Kamercommissie voor defensie-aangelegenheden. Het overleg was nodig in verband met het aflopen van het mandaat voor UNIFIL deze week. Tijdens het overleg zei minister van Defensie, Hans van Mierlo dat het Nederlandse detachement in Zuid-Libanon goed werk doet. De soldaten zorgen voor orde en veiligheid en zij helpen bij de water-en voedselvoorziening en bij de medische zorg. Volgens de minister zijn al meer dan 10 duizend Libanese vluchtelingen in het Nederlandse UNIFIL-gebied aangekomen omdat het als veilig geldt.

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Persoverzicht
Carl D. Tuyl

• Ook in de ekonomie maakt één zwaluw beslist nog geen lente. Prijzen van aandelen op de beurs mogen dan wel omhoog gegaan zijn, het Bureau voor de Statistiek maakte bekend dat de totaalsom van alle arbeid en diensten, in Canada verricht gedurende het tweede kwartaal van dit jaar, stevig verminderd was. Het is nog zo zorgelijk dat Trudeau zijn reis naar het Oosten heeft afgelast om, zoals gezegd werd, zich te concentreren op het herstel van de ekonomie. Meer cyniese figuren namen dat met een korreltje zout en voorspelden dat Trudeau bezig was een muzikale stoelendans in zijn kabinet te organiseren. Hoe het dan ook zij, onze prememinister ziet niet van buitenlandse reizen af tenzij er zeer ernstige redenen voor zijn. Hij houdt wel van zo'n uitstapje. En het geeft 'm ook een beetje rust van de nooit aflatende kritiek hier in het binnenland.

• Arbeidsvrede is ver te zoeken gedurende dit weekend van de Dag van de Arbeid. In British Columbia is het zeer zeker geen pais en vree tussen de provinciale regering en haar werknemers. De mediese dokters daar gaan zelfs zo ver dat ze overwegen om een soort vrijwillige belasting te betalen om maar te voorkomen dat ze hun rekeningen binnen de voorgestelde zes procent verhoging zullen houden. General Motors kwam helemaal met zwaar geschut op de proppen. De president heeft gedreigd om de hele produktie naar Amerika te verhuizen als de vakbond blijft aandringen op buitensporige loonsverhogingen. Zo'n vaart zal het wel niet lopen, maar het toont toch wel de diepte en de scherpte van het konflikt. In al dat schijnbaar eindeloze geharrewar komt het woord van de Here Jezus over werk natuurlijk helemaal niet op de tafel. Hij zei: „Werkt niet om de spijs, die vergaat, maar om de spijs, die blijft tot in het eeuwige leven." Dat kunnen we allemaal in onze zak steken.

• En weet u wie ook op de fles is? Het land Mexico met al zijn hebben en houwen. Maar daar wordt door de internationale bankiers gauw een mouw aan gepast. Meer krediet. De dalende olie-prijzen waren er de oorzaak van. En om nog maar eens een voorbeeld te noemen: in Argentinie werd vast gesteld dat de inflatie - schrik niet - neer kwam op 270 procent. Daar duizel je van. Een reepie Kwatta van twee kwartjes naar de ronde som van een-vijf-en-tachtig.

• Er is een interessante maar overigens wel betreurenswaardige diplomatieke verwikkeling aan de gang tussen Amerika en haar Westerse bondgenoten. Wat wil het geval, de Russen zitten op een gasbel in Siberie waar ze voor jaren heel West Europa mee zouden kunnen voorzien van energie. Begerig naar, en hopeloos om handen voor, harde valuta willen de Russen dat gas natuurlijk aan de man brengen. Ze willen dat doen met een gigantiese pijpleiding dwars door Rusland naar West Europa. Helaas hebben de kameraden van zulke klussies geen kaas gegeten en ze proberen de machinerie daarvoor te kopen. De Amerikanen willen daar niet aan meewerken, hetgeen overigens nog niet zo stom bekeken is. Wie graaft nou een kuil voor zich zelf? Maar in Europa zeggen ze: geld is geld, handel is handel en geef ons het bestelboekje maar even. Een Amerikaans filiaal in Frankrijk werd uitgenodigd om pompen te leveren. Prompt kwam het woord van het hoofdkwartier in Dallas: afblijven! Maar de Fransen, die toch al zo moeilijk de diplomatieke tweede viool kunnen spelen, zeiden: leveren! En zo gingen de pompen op weg naar Rusland, en het blijkt wel dat ze zich in Engeland ook niet veel van Amerika's embargo aan trekken. Kameraad Brehznev maar lachen in z'n vuistje.

• In Polen werd het jubileum van Solidariteit gevierd. U weet wel hoe ze dat doen in het paradijs van de proletariers. Knuppelstokken, traangas, en arrestaties! Wat zeggen de rood-gezinde broeders in het geloof, (en er zijn zulke verdwaalde zielen) daar nou van? Ik heb me laten vertellen dat er mannenbroeders zijn in Nederland die rustig op de kommunisten stemmen.

• De P.L.O. is nu uit Libanon en Beiroet vertrokken. Maar wie denkt dat dat een oplossing is, is van Lotje getikt. Bloedstorting, en daar kwam het toch eigenlijk op neer, is nooit een oplossing waar zegen op kan rusten. Jakob en Ezau zullen op de duur toch eens als broeders moeten gaan leven. Er zit niets anders op.

• Het wordt tijd volgens mij dat we zoals de juffrouw op de kleuterschool vroeger zei, weer binnen de lijntjes gaan kleuren. We zitten teveel buiten de lijnen en dat veroorzaakt knoeiwerk. Wie de schoen past trekke hem aan! Dat schoentje past ons, denk ik, allemaal!

Dutch

Bid voor hen

De Kruisbanier — Het bericht over de gevangenneming van de hier afgebeelde vrouwen en Jurij Owtscharenko uit Prochladnyj is natuurlijk een zware slag voor allen die meeleven met de vervolgden in de Sovjet-Unie.

Toch kwam deze mededeling niet als een bliksemschicht aan de hemel. De donkere wolken van vervolging trekken zich steeds meer en meer samen over de Christenen in Rusland. Altijd weer moeten zij rekening houden met de mogelijkheid van gevangenschap indien zij niet met de atheisten samenwerken of zekere compromissen met hen sluiten. En tot dezulken behoren deze vrouwen van de ,,Verwantenraad'' zeker niet.

De Verwantenraad (Raad van Familieleden van Gevangenen) werd in 1964 gesticht door vrouwen, waarvan de echtgenoten in hechtenis zaten. Zij hadden zich tot doel gesteld bij de overheid voor de vervolgden te pleiten, voor de familieleden van gevangenen te zorgen en de berichten over de Christenvervolging door te geven aan anderen.

Ondertussen hebben wij hier op onze zending de 96e uitgave van het ,,Bulletin van de Verwantenraad'' ontvangen, waarin over de verdrukking van de Christenen wordt bericht.

Wegens de verspreiding van zulke berichten worden de leden van deze Verwantenraad beschuldigd van ,,verspreiding van bewuste leugenachtige verzinsels, die de Sovjetstaat en de openbare orde lasteren.''

Lydia Vins (zij woont nu in de Verenigde Staten) moest als voorzitster van de Verwantenraad, op grond van deze aanklacht drie jaar gevangenis uitzitten. De leden van de Verwantenraad worden voortdurend bedreigd met vrijheidsberoving. De zes zusters van de Verwantenraad en Jurij Owtscharenko werden in Losowaja in het gebied Charkow tijdens een van hun vergaderingen gevangen genomen.

Hier volgt nu een levensschets van een van de zes opgesloten zusters:

ALEXANDRA KOSORESOWA, geboren op 21/1/1936.
1951: Huwelijk met Alexej Kosoresow.
1959: Uitsluiting uit de Unie, wegens haar geloof.
1966: Alexej aangehouden (veroordeeld tot 3 jaar gevangenschap).
1971: Inleiding van een vooronderzoek tegen Alexandra, wegens haar werkzaamheden in de Verwantenraad, later afgelast wegens verhuizing.
1971: Tweede veroordeling van Alexej (5 jaar gevangenschap). Opnieuw wordt een gerechtelijk vooronderzoek ingeleid tegen Alexandra, doch weer uitgesteld wegens haar zwangerschap.
1974: Nieuw gerechtelijk onderzoek ingeleid tegen Alexandra.
1979: Tot Voorzitster van de Verwantenraad gekozen.
1980: Nogmaals inleiding van gerechtelijk vooronderzoek tegen Alexej en Alexandra. — Alexej krijgt nu 3 jaar gevangenisstraf.

21/8/1981: Alexandra wordt veroordeeld tot 3 jaar voorwaardelijke gevangenisstraf. Na haar aanhouding op 20/4/1982 zijn haar 10 kinderen onder de hoede van de oude grootmoeder achtergebleven.

Boerderij-vakantie in Ontario

(Canadian Scene) — Een boerderijvakantie is een gelegenheid om naar een van de mooiste streken van Ontario te gaan, in een huis te wonen dat schoon, comfortabel en niet duur is, te genieten van thuis klaargemaakte maaltijden en een ervaring op te doen die voor de meeste mensen nieuw is — het boerenleven.

OVFA (Ontario Vacation Farms, 1982) vertegenwoordigt een netwerk van boerderijen in Ontario die u deze vakantie-ervaring aanbieden. Alle boerderijen worden door OVFA geinspecteerd en volgens een puntensysteem beoordeeld. Het systeem heeft een enorm succes gehad: in 1981 zijn de aanvragen met 166 procent toegenomen over het jaar daarvoor en u moet dus al lang van te voren bespreken. Voor inlichtingen kunt u schrijven naar: Samme Putzel, Ontario Vacation Farm Association, McAlpine Farm R.R. No. 2, VanKleek Hill, Ontario, K0B 1R0.

Voor algemene inlichtingen over vakanties in Ontario kunt u opbellen naar: (416) 965-4008 (Engels); (416) 965-3448 (Frans). Kosteloze lijnen: Canada (behalve de Yukon en de North West Territories), 1-800-268-3735 (Engles) of 1-800-268-3736 (Frans).

Informatie over dit soort programma's in andere provincies is verkrijgbaar bij het ministerie van toerisme in elke provincie.

J. VanHarmelen

De Scofield Bijbel #1

De ‚Scofield Reference Bible' wordt onder de christenen in Noord-Amerika veel gebruikt. Veel christenen vinden deze Bijbel met aantekeningen onmisbaar voor een recht verstaan van de Schrift. Voor de levensgeschiedenis van Dr. Cyrus Ingerson Scofield verwijs ik naar een boek van Trumbull getiteld „The Life Story of C. I. Scofield.'' Dit boek geeft niet alleen een levensbericht, maar ook de geschiedenis van het schrijven van de aantekeningen.

De Scofield Bijbel, uitgegeven in 1909, en herzien in 1917, geeft de Engelse King James Bijbelvertaling in de ‚Authorized Version' van 1881 met heel veel verwijzingen en kanttekeningen. Dr. Trumbull noemt de Scofield Bijbel „a God-planned, God-guided, God-energized work''. „De bewerker Dr. C.I. Scofield is een aanhanger van het dispensationalisme. In tal van fundamentalistische groepen en bijbelscholen (vnl baptistische en darbistische) geniet de Scofield Bijbel een zeer groot gezag'' (Chr. Enc. 2e dr. vol. 6, pag. 131).

De eigenaardigheid is dat Dr. Scofield in de kanttekeningen als een autoriteit spreekt. Hij aarzelt niet zeer definitief te spreken. Daar deze aantekeningen naast het Woord van God, dat definitief en onfeilbaar spreekt, worden gedrukt is er vanzelfsprekend het gevaar dat ze min of meer op één lijn worden geplaatst met het Woord van God, vooral omdat Scofield zo autoritair spreekt. Hij geeft bijna nooit een reden voor zijn inzicht, en geeft ook bijna nooit een andere mogelijke uitleg. Ik schrijf: bijna, want een heel enkele keer doet hij het.

Er is toch wel iets goeds van deze Bijbel met aantekeningen te zeggen, want deze Bijbel staat op de bres voor de inspiratie van de Bijbel als het onfeilbare Woord van God; de Godheid van Christus, de verzoening door voldoening, de wedergeboorte door de Heilige Geest, de rechtvaardigmaking door het geloof, de heiligmaking door de Heilige Geest, de opstanding van Christus, de opstanding des vleses; en het eeuwige leven.

Als u de Scofield Bijbel leest, en de kanttekeningen, dan vindt u geen enkele opmerking dat het evangelie vandaag anders moet worden geinterpreteerd, noch ook dat de dogma's van de kerk moeten worden betwijfeld. De Scofield Bijbel heeft er aan meegewerkt dat het algemeen christelijk geloof, dat via de Reformatie tot ons kwam, bewaard werd. Daarom is het juist zo jammer dat wij toch deze Bijbel niet kunnen gebruiken, en hem ongaarne in onze gezinnen zien. Scofield geeft immers naast de dogma's van de kerk aller eeuwen ook allerlei kanttekeningen die wij dwalingen moeten noemen.

In de Bijbel komen allerlei typen en symbolen voor. Een type kunnen we definieren als iemand, iets of een gebeurtenis uit het Oude Testament, door de Here bestemd om iemand, iets of een gebeurtenis uit het Nieuwe Testament af te beelden of af te schaduwen. Een bekend voorbeeld is de koperen slang die door Mozes werd opgericht in de woestijn. Ieder die in geloof naar die koperen slang keek werd van een ontvangen slangenbeet genezen. Die slang is een type van de Here Jezus Christus. Hij werd opgericht met het kruis. Wie in geloof het oog op Hem vestigt wordt van zijn zonden bevrijd. Ieder die gelooft is voor goed genezen van de giftigen beet van de oude slang. Dat is goede typologie.

Scofield daarentegen vindt overal typen in het Oude Testament. In Genesis 1 vertelt hij reeds in noot 4 dat de zon het type is van Christus (het grootste licht), en de maan is het type van de kerk (het kleinere licht), en de sterren stellen voor de individuele gelovigen. In Exodus 25 vertelt hij in noot 1 dat de ark, die geplaatst werd in het heilige der heiligen gemaakt was van acacia hout uit de woestijn, en Jesaja spreekt over de Knecht des Heren als „een wortel uit dorre aarde.'' Dat hout is een type (Ex. 26:15, noot) van de menselijke natuur van Christus en het goud waarmee die ark overtrokken was is een type van de goddelijke natuur van Christus (Ex. 25:10, noot 1).

Scofield is erg vernuftig in het vinden van deze typen, er is nl. geen eind aan. We moeten wel opmerken dat hij de woorden type en symbool als synoniemen opvat. Zo is Eva het type van de kerk als de bruid van Christus, en Enoch is het type van de gelovigen die nog leven op de dag dat de Here Jezus wederkomt. Het manna in de woestijn is een type van Christus in zijn vernedering want het werd genoemd „een klein rond ding'' (Ex. 16:14). In de vlakke velden van Jericho aten de kinderen Israels van „het overjarige koren des lands'' (het manna hield toen op) en dat is een type van de opstanding en hemelvaart van Christus (Josh. 5:11).

Aaron's staf die bloeide was een type van de opstanding van Christus. Toen Mozes de rots tweemaal sloeg, dat was een type van de kruisiging van Christus. Het was echter een grote zonde van Mozes om twee maal te slaan, want zo schrijft Dr. Scofield: „De rots, Christus, eenmaal geslagen, moest niet weer geslagen (gekruisigd) worden. Mozes verhoogde zichzelf en zei door zijn handelwijze dat het ene offer geen effect had, zodoende ontkennend de eeuwige kracht van het bloed. Het overvloeiende water spreekt van de verfrissing en de kracht van de Heilige Geest, Gods genade vervult de nood van het volk, ondanks de fout van de leider.'' (Numb. 20:8 noot 1).

Hier hebt u dan enkele voorbeelden. Het zijn geen voorbeelden van fijne uitlegging van de Schrift. De exegese laat veel te wensen over.

(wordt vervolgd)

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THANKS

HAMMING: We would like to thank our children for their love and thoughtfulness on our 25th Wedding Anniversary, and thanks also to all our relatives and friends for the many cards, flowers, gifts and best wishes. Above all, we thank the Lord for his many blessings and pray for his continued care.
Mr. and Mrs. H. Hamming, R.R. #8, Brantford, ON N3T 5M1

SALEM: Herman de Jong wishes to express his sincere thanks to all who made his first year as Development Director a light burden, to all who received him graciously, to all who donated time and gifts, large and small, and to all who overlooked his shortcomings and inexperience.
Above all I thank the Lord to be able to work in a caring community.

BIRTHS

DEJONG: Wayne and Marcia praise God for the precious gift of a new life, a first-born daughter, JANINE CAROLYN, born August 30, 1982, weighing 7 lbs. A first grandchild for Mr. and Mrs. Herman deJong of Jordan Station, Ont., and fourth grandchild for Mr. and Mrs. Gerrit Fluit of St. Catharines, Ont. She is also the first great-grandchild for Mrs. H. vanderLaan of Burlington, Ont. Her other great-grandmothers are Mrs. L. Fluit of Drayton, Ont., Mrs. H. deJong of Groningen, The Netherlands, and Mrs. H.J. Steenbergen of Drenthe, The Netherlands.
P.O. Box 1441, Caledonia, ON N0A 1A0

FRASER: Sam and Michele thank God for the safe arrival of their second child, a daughter, SALLY MICHELE, weighing 6 lbs. 2 oz., born on August 31, 1982. A sister for "Little Sam". Proud grandparents are Mr. and Mrs. Harold Fraser of Thorold, Ont., and Mr. and Mrs. Ray Meuser of Alberta.
14 Ball Ave., St. Catharines, Ont.

VIS: With joy and thanksgiving to the Lord, we, Paul and MaryAnn, wish to announce the birth of our daughter, JODIE LYNN. Born August 23, 1982, weighing 8 lbs. 4 oz. A little sister for Jason; 5th grandchild for Mr. and Mrs. L. Vis and 7th grandchild for Mr. and Mrs. J. Veldstra.
R.R.#1, Jerseyville, ON L0R 1R0

MARRIAGES

BREMER-VANVLIET: It is with joy and thanksgiving to God that we, Mr. and Mrs. Jack Bremer and Mr. and Mrs. Adrian vanVliet, are pleased to announce the forthcoming marriage of our children, FRANCES MARGARET and ROBERT DERRICK. The ceremony will take place, the Lord willing, on September 18, 1982, at 2 p.m., in the Second Chr. Ref. Church of Toronto. Rev. P. Kranenburg officiating.
Future address: 272 Reiner Rd., Downsview, ON M3H 2M6

MARRIAGES

HAGEN-GALLEA: Mr. and Mrs. Jack Hagen of Hamilton and Mr. and Mrs. Robert Gallea of Mt. Hope, are thankful to God, and happy to announce the forthcoming marriage of their children, MARLENE and JEFF. The ceremony will take place, the Lord willing, on Saturday, September 18, 1982, at 2:30 in the afternoon, in the Mt. Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. R.J. Sikkema officiating.
Future address: 1187 West Fifth, Hamilton, ON L9B 1J3

POSTMA-VANDEN DOOL: Mr. and Mrs. R. Postma of Milton, Ont., are happy to announce the forthcoming marriage of their daughter, SHIRLEY to SIMON, son of Mrs. M. Vanden Dool of Woodstock, Ont., and the late Mr. John Vanden Dool. The wedding will take place, D.V., on September 17, 1982, at 6:30 p.m., in the Chr. Ref. Church, Burlington, Ont. Rev. J.J. Hoytema officiating.
Future address: R.R.#3, Princeton, Ont.

SMITH-BAKER: Mr. and Mrs. Robert Smith of Ingersoll, Ont., and Mr. and Mrs. Horace Baker of Sarnia, Ont., are pleased to announce the forthcoming marriage of their children, MELANIE PATRICIA and NORMAN DALE. The ceremony will take place, the Lord willing, on Saturday, September 18, 1982 at 4:00 p.m., in the Hi-Way Pentecostal Church in Ingersoll. Rev. Dan Bjorkman officiating.
Future address: R.R.#1, Beachville, ON N0J 1A0

SUK-BOTBYL: Mr. and Mrs. Tom Suk and Mr. and Mrs. Marty Botbyl are happy to announce the marriage of their children, RHONDA-NANCY to JAMES RODGER. The ceremony took place on September 4, 1982, in the Maranatha Chr. Ref. Church, St. Catharines. Rev. J. Kuntz officiated.
New address: 4250 Briarwood Ave., Niagara Falls, ON L2E 5W1

VANDERBELT-BOUMA: Believing that the Lord has brought them together, Mr. and Mrs. H. Van der Belt, Bowmanville, Ont., and Mr. and Mrs. O. Bouma, Montreal, Que., joyfully announce the forthcoming marriage of their children, YVONNE CHRISTINE and ROGER JAMES. The wedding will take place, D.V., on October 9, 1982, at 3:00 p.m. in the Rehoboth Chr. Ref. Church, Bowmanville, Ont. The Rev. A. De Jager officiating.
Future address: 1265 Pentland St., Apt. #208, Oshawa, ON L1G 3S9

VANDERGAAST-VERKUYL: Mr. and Mrs. James Vandergaast of Bowmanville, Ont., and Mr. and Mrs. Peter VerKuyl of Brighton, Ont., are happy to announce the forthcoming marriage of their children, ROSE MARY ELIZABETH and JOHN. The ceremony will take place, the Lord willing, on Saturday, September 18, 1982, at 3:30 p.m., in the Rehoboth Chr. Ref. Church, Scugog St., Bowmanville, Ont. Rev. A. De Jager officiating.
Future address: 3217 Doverville Cres., Calgary AB T2B 1V1

VANDERMEER-ASPINALL: We, JOHANNA and GREG, and our parents, Mr. and Mrs. Jan Vandermeer and Mr. and Mrs. Frank Aspinall, are happy to announce our forthcoming marriage. The wedding will take place, D.V., on Saturday, September 25, 1982, at 2 p.m., in the Rehoboth Chr. Ref. Church, Etobicoke, Ont. Rev. P. Van Egmond officiating.
Future address: 4230 Rockwood Rd., Mississauga, Ont.

Best Wishes
to all newly married couples.
from the C.C. staff

MARRIAGES

VERROEN-SCHINKEL: Mr. and Mrs. John Verroen and Mr. and Mrs. Herman Schinkel are happy to announce the marriage of their children, MARIAN and KEN. The ceremony took place on September 3, 1982 at 4:00 p.m., in the Wyoming Chr. Ref. Church. Rev. Renkema officiated.
New address: R.R.#1, Wyoming, ON N0N 1P0

ANNIVERSARIES

1952 — 1982
September 13

With much joy and thankfulness to God for our parents, we rejoice and congratulate them on their 30th Wedding Anniversary.

ANDREW and HAMEY DEVRIES
(nee DeJong)

May the Lord continue to bless them as they continue their life together.
Anne Devries — Hamilton
Tracy & Dave Vernest — Green River
Rose & Harvey Lootsma; Heather — Kincardine
Lloyd & Rose Devries — Oshawa
Rob Devries — at home
Home address: 3A Sunicrest Blvd., Bowmanville, ON L1C 3V3

Zevenhuizen — Springdale
1947 — 1982
September 11

"Behold, the eye of the Lord is upon them that fear him" (Psalm 33:18a).
With these words our parents were united in marriage 35 years ago.

ART and STYNI MARKUS
(nee de Ruiter)

May the Lord continue to bless and keep them.
Congratulations from:
Maria — London
James — Toronto
Peter & Claire — Springdale
Marianne — Springdale
Leona & Gary — Holland Marsh
Joanne — Springdale
Home address: R.R.#4, Bradford, ON L0G 1C0

1952 — 1982
September 19

"The Lord is my Shepherd; I shall not want" (Psalm 23:1).
The Lord willing, we hope to celebrate the 30th Wedding Anniversary of our dear parents and grandparents,

FRITS and ROELIE OTTEN
(nee Keen)

We thank and praise the Lord for his love and guidance shown towards them in these past 30 years and our prayer for them is that he will continue to bless and care for them in the years to come.
With love from your children and grandchildren:
Martinus & Heather Otten; Jennifer — Georgetown
Katherine & Rien Westendorp; James, David, Philip — London
Clarence & Diana Otten; Matthew, Christina — Georgetown
Albert Otten — at home
Home address: R.R.#1, 22nd Sideroad, Georgetown, ON L7G 4S4

Eindhoven — Trenton
1932 — 1982
On September 30, the Lord willing, we hope to celebrate with our parents,

GEERT and LEENTJE ROFFEL
(nee Luyk)

their 50th Wedding Anniversary.
May God continue to bless you and keep you in his care.
Love and congratulations from your family:
Dirk & Shirley Verkuyl — Whitby
Jack & Ruth Roffel — Belleville
Willy & Fenny Luymes — Orillia
Leo & Helen Westerhof — Hillier
John & Rita Rhebebgen — Williamsburg
Nico & Elizabeth Wyngaarden — Regina
and 24 grandchildren and 4 great-grandchildren.
Home address: R.R.#4, Trenton, Ont.

OBITUARIES

"O taste and see that the Lord is good! Happy is the man who takes refuge in him!" (Psalm 34:8).
On Thursday, August 23, 1982, after a short illness, the Lord took home our dear husband, father, grand- and great-grandfather,

ABRAHAM DEVRIES

at the age of 84.
Beloved husband of Johanna Devries (VanDyk),
father of:
Ada & Kees Heikamp — Muiderberg, Netherlands
Mary & Jake Diepeveen — Kanata
Jan & Tetje Devries — London
Ellen & Bill VanDooren — Terrace, BC
Jack & Ann Devries — London
Margareth & Keith Stelpstra — London
Abraham & Janice Devries — Sarnia
Keith & Corrie Devries — Langley, BC
Harriet & Mello Mellema — Forest
John & Tena Devries — Aldershot, BC
Also surviving 40 grandchildren, 12 great-grandchildren, 2 sisters, and 1 brother in The Netherlands.
The funeral took place on Saturday, August 28, 1982, in the Bethel Chr. Ref. Church, London. Rev. Morris Greidanus officiated. Internment: Forest Lawn Memorial Gardens, London.
312 Oxford St., Apt. #409, London, Ont.
Corresponding address: 179 Burnside Dr., London, ON N5V 1B4

"Do not let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you (John 14:1,2).
On July 27, 1982, the Lord took suddenly unto himself, our dear brother, brother-in-law and uncle,

RINZE RIEMERSMA

Zwaagwesteinde (FR).
Husband of: Franskje Riemersma (nee Yntema)
at the age of 61.
On August 11, 1982, after a period of illness, the Lord took home our dear brother, brother-in-law, and uncle, JAN RIEMERSMA
Abbotsford, BC.
Husband of Mienke Riemersma (nee Ronda).
at the age of 68.
We mourn in their passing away, but we are assured, that they are now rejoicing with all the children of God before his throne.
Dear brothers of:
Martje & Pieter Vander Meulen — Abbotsford, BC
Mrs. Dieke Van Slooten — Friesland
Mrs. Griet Riemersma — N.O.P.
Mrs. Mienke Riemersma — Abbotsford, BC
Afke & Reinder Groenewoud — Friesland
Mrs. Franskje Riemersma — Friesland
Andrew & Rommy Riemersma — Abbotsford, BC
nephews and nieces
Mailing address: 34385 Hazel St., Abbotsford, BC V2S 2N9

OBITUARIES

On Wednesday, August 25, 1982, at the age of 70, the Lord took unto himself our dear friend,

CORNELIS KONING

"Blessed are those who are invited to the wedding supper of the Lamb" (Rev. 19:9).
Our thoughts go out to his wife, his children and grandchildren. That the Lord may be near to them with his sustaining grace is our hope and prayer.
Foppe & Jet De Jong
Bert & Audrey Douma
Jake & Jans Feenstra
Piet & Doortje VanMarrum — Smithville
Klaas & Jennie Visbeek
Sietse & Jula Visser
Woodstock, Ont.

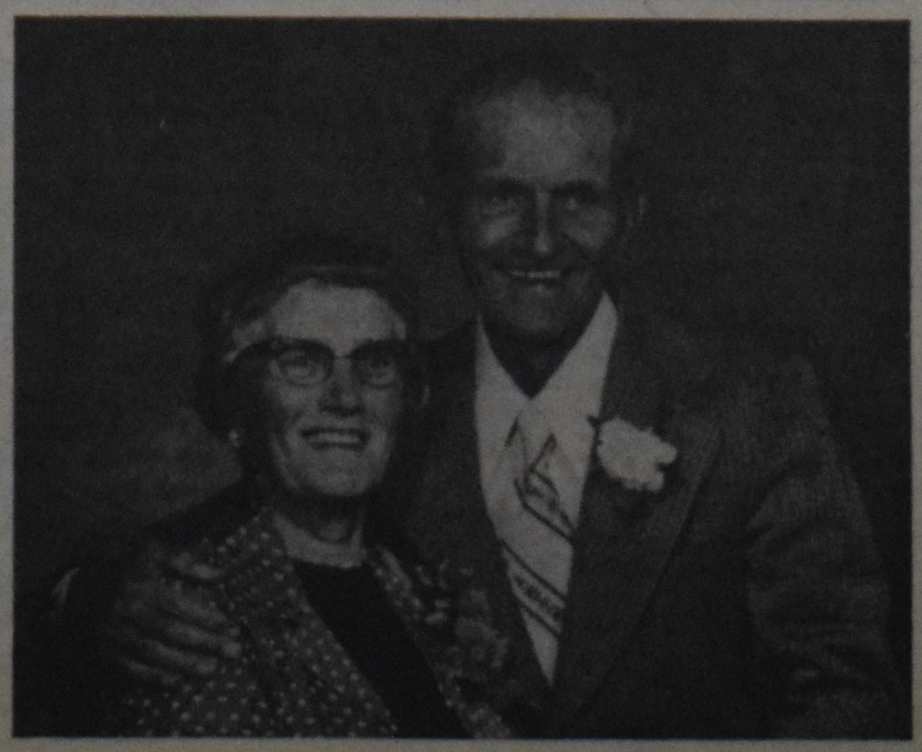
"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).
Suddenly on Wednesday, August 25, 1982, the Lord took unto himself our dear beloved wife, mother and grandmother,

RITA (FEMMIGJE) OTTEN
(nee Reiber)

at the age of 68.
Beloved wife of the late Cornelius Feyen (1969), the late Henry Broeze (1978) and Chris Otten of R.R.#2, St. Paul's.
Dear mother of:
Albert & Coby Feyen — Woodstock, Ont.
Robert & Irene Feyen — San Jose, Cal.
Jane & Dave McBurney — Woodstock, Ont.
Christine & John Hiemstra — Ayr, Ont.
Dear stepmother of:
Klaas & Mina Otten — Mitchell, Ont.
Martinus & Margaret Otten — St. Paul, Ont.
Arend & Cherie Otten — St. Paul, Ont.
Anno & Betty Otten — St. Paul, Ont.
Klaas & Klaasje VanderSleen — St. Paul, Ont.
Peter & Frances Timmermans — Stratford, Ont.
Anna Shean — Mitchell, Ont.
John Broeze — New Brunswick
Dianne & Hart Windisch — Kitchener, Ont.
Joanne & Tom Litwitler — Toronto, Ont.
Also survived by 45 grandchildren.
The funeral service was held on Saturday, August 28, 1982 and interment was at the Oxford Memorial Park Cemetery in Woodstock.
Home address: R.R.#2, St. Paul, ON N0K 1V0

No coward soul is mine,
No trembler in the world's
storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal,
arming me from fear.

Emily Bronte



Classified Advertising

OBITUARIES

Want Hij weet wat maaksel wij zijn, gedachtig, dat wij stof zijn. De sterveling, zijn dagen zijn als het gras, als een bloem des velds, zo bloeit hij; wanneer de wind daar over is gegaan is zij niet meer, en haar plaats kent haar niet meer. (Psalm 103:14-16).
Heden nam de Here tot zich onze geliefde man vader en grootvader, (Pake),

JAN RIEMERSMA

oud 68 jaar.
Geliefde man van Mienke Riemersma (Ronda).
Vader van:
Lloyd & Diana
Pier & Fennalies
Albert
Pake van:
Elaine, John, Rhonda, Simon, Sara, Amy
Abbotsford, BC.
11 august 1982.
De Rouwdienst was maandag 16 augustus 1982, in de Christian Reformed Church te Abbotsford.
Begravenis Valley View Cemetery, Agassiz, BC.
De dienst werd geleid door Ds. Alvin Beukema.
Adres: 3184 Elgon Court, Abbotsford, BC V2S 5H9

"For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5:1).
On August 30, 1982, the Lord in his mercy called home in his sleep our dear husband, father, grandfather and great-grandfather,

ALBERT RUMPH

at the age of 79 years.
Dear husband of: Lutina Rumph (nee Kwant),
dear father of:
Henry & Lammie Rumph (nee Steenbergen) — Grimsby
Arnold & Ann Marie Rumph (nee Van Helden) — Mexico City
Hilbert & Diny Rumph (nee Drost) — Drayton
Jake & Teresa Rumph (nee Van Minnen) — Rexdale
Hilda & John Steenbergen — Alma
Alice & Ralph Van Dyke — Kitchener
Albert & Ann Rumph (nee Drost) — Cambridge
Lovingly remembered by 36 grandchildren and 21 great-grandchildren.
August 30, 1982.
Home address: Wood St., Box #256, Drayton, ON N0G 1P0

On August 24, 1982, after a short illness, the Lord took home to himself our dearly beloved father, grandfather and great-grandfather,

BENE RYZEBOL

at the age of 83.
Beloved husband of Geertcia Ryzebol (nee Wierdsema).
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands eternal in the heavens" (II Cor. 5:1).
Dearly missed by his children:
Aafke & Jaap Vellinga — Makkum (FR), Holland
Sidney & Toni Ryzebol — R.R.#1, Laurel, Ont.
Grietje Ryzebol — Uithuizen (Gron.), Holland
Henry & Tia Ryzebol — Laurel, Ont.
Peter & Nelly Ryzebol — R.R.#1, Zepheyr
Kees Ryzebol — Aalphen a/d Rijn, Holland
Roelf & Anneke Ryzebol — Uithuizermeeden, (Gron.), Holland
He was predeceased by his son Yzebrand Ryzebol, January, 1978.
16 grandchildren and 1 great-grandchild.
The funeral was held Saturday, August 28, 1982 from the funeral home at Uithuizermeeden, (Gron.), Holland.

Subscription Discount

A one-year subscription for only $5.00 to all newlyweds whose marriage announcement appears here with future address.

MINISTERS NEEDED

COCHRANE: Cochrane Chr. Ref. Church is in need of a pastor who is willing to take this position on a part-time basis. This is to lead and guide the congregation in conducting the worship service and to help in community outreach. For more information contact: George Struyk, Phone: (705) 272-5672 or write: R.R.#3, Cochrane, ON T0L 1C0

REXDALE: Fellowship Chr. Ref. Church in Rexdale, Ontario, is looking for a pastor to serve its congregation.
We are a small suburban church of 35 families. We have initiated liturgical renewal, are interested in developing an evangelistic outeach program, place emphasis on responsible church membership and have developed a household of faith program.
Any minister who would like to consider taking up a task of leadership in our church, please contact: Bert Witvoet, 104 Riverside Dr., Woodbridge, ON L4L 2L3; phone: (416) 851-0668.

EMPLOY. WANTED

Experienced (2 summers and 5 years) **dairyman** needs employment. Milking and field experience. Christian, age 25, family man, non-smoker, non-drinker, dependable, hard worker. Will relocate in southern Ontario. Call collect: (416) 765-4151, or write: Al Boonstra, R.R.#3, Caledonia, ON N0A 1A0

HELP WANTED

OPERATE A COTTAGE RESORT

Husband/wife team required.

Yearning for the country, away from the rat race? Want to be your own boss? Enjoy doing a wide variety of tasks? Take pride in your own work? A new life style may be waiting for you on this delightful housekeeping cottage resort in beautiful Muskoka.
Ideally one of you is a competent carpenter with some basic plumbing, electrical and mechanical skills. Both have good interpersonal skills and find satisfaction in providing high quality hospitality service.
In addition to a basic salary and 6 weeks vacation, you will be provided with a country home, use of a company van and other unusual attractions.
Interested??!! *Send a resume outlining your interests and qualifications to:*
Annette Van Gelder,
64 Wentworth Ave., Willowdale, ON M2N 1T7
For more information call:
Toronto: 416-223-4012

Hope Centre Inc.

dedicated to Christian social action in the North End of Winnipeg, invites applications for the position of:

M.R. PROGRAM SUPERVISOR

Program: Teach basic living skills such as cooking, laundry, personal hygiene to up to 25 mild -- to - moderately mentally retarded adults on a daily basis.

Duties: Planning and scheduling of program activities; staff supervision; participation in staff/committee meetings; liaison with government agencies; coordination of volunteers; maintainance of program records; preparation of funding proposals; participation in the program.

Qualifications:
University graduate in appropriate discipline and/or extensive experience in programming for persons with mental retardation; demonstrated administrative skills; communication skills; ability to deal in appropriate manner with handicapped persons.

Applicants please call or write: **P.O. Box 3962, Station "B", Winnipeg, MB R2W 5H9; (204) 589-8354.**

Applications invited for the position of

Business Administrator

to start in September.

The responsibilities include accounting, financial reporting, supervision of building maintenance, tenant relations, and purchasing. Applications from persons with management experience, as well as recent graduates of business programs, are invited.

Send resume and qualifications to:
Association for the Advancement of Christian Scholarship,
229 College Street,
Toronto, Ontario M5T 1R4

EMPLOY. WANTED

Young dutchman, 24, would like to have a job on a farm in Alberta. I have had experience with machinery and in landscaping. Call or write: Lee Rouw, 3624 - 112 Ave., Edmonton, Alberta T5W 0M4; (403) 479-5836

TEACHERS

BRANTFORD: Brantford Christian School is in need of a **grade 1 and 2 teacher.** Duties to commence on November 29, 1982. Please send your application and resume to: Mr. C. VanderVeen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), or (519) 752-4100 (home).

HELP WANTED

SIMCOE: Reliable person to work on modern dairy farm; knowledge of farm machinery and cattle an asset; non-smoker preferred; 4-bedroom home provided; wages to reflect ability and experience. Apply in writing, giving resume, references, and expected wages to: Kosmar Farms, R.R.#5, Simcoe, ON N3Y 4K4

Experienced help wanted for dairy farm; starting mid September (13th); length of employment negotiable. Phone: (519) 357-1688.

An eastern Ontario dairy farm requires an experienced milker and for other related farm work; single man; room and board provided. Call: (613) 257-1279.

HELP WANTED

Greenhouse, vegetable and nursery operation, north of Hamilton, needs mature person willing to accept responsibilities and having leadership capabilities. Phone: (416) 335-0062.

PERSONAL

Christian Reformed man, 65 years old, in S.W. Ontario, seeks correspondence, preferably in Dutch, with a lady of approximately the same age. Please send letters to Box #4722, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Moose hunter wanted to fill party of 4; October 15; fly in/top area. Phone: (416) 640-1091 or 883-3931 after 6 p.m.

GRADUATION

SCHOLING: Carolyn graduated from Red Deer College on July 11, 1982, as an R.N. She also has her diploma in Rehabilitation.
She is employed at the Calgary General Hospital in Alberta.
Congratulations from Dad and Mom, sisters and brother-in-law.
Box #177, Leslieville, AB Canada T0M 1H0

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

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VACATIONS

Mini Holidays 1982

Spend the weekend in beautiful central Ontario. Covenant Chr. Ref. Church families welcome you in their homes when you travel on weekends to relax. Ski, golf, fish, shop, etc. Worship with us on Sundays. Adults $10.00 per day, Children $5.00, meals incl. All moneys will go to church Building Fund. Write for brochure or reservation to:Mini-Holidays 1982, c/o Covenant Chr. Ref. Church, Box 785, Barrie, Ont., Phone: (705) 726-0984.

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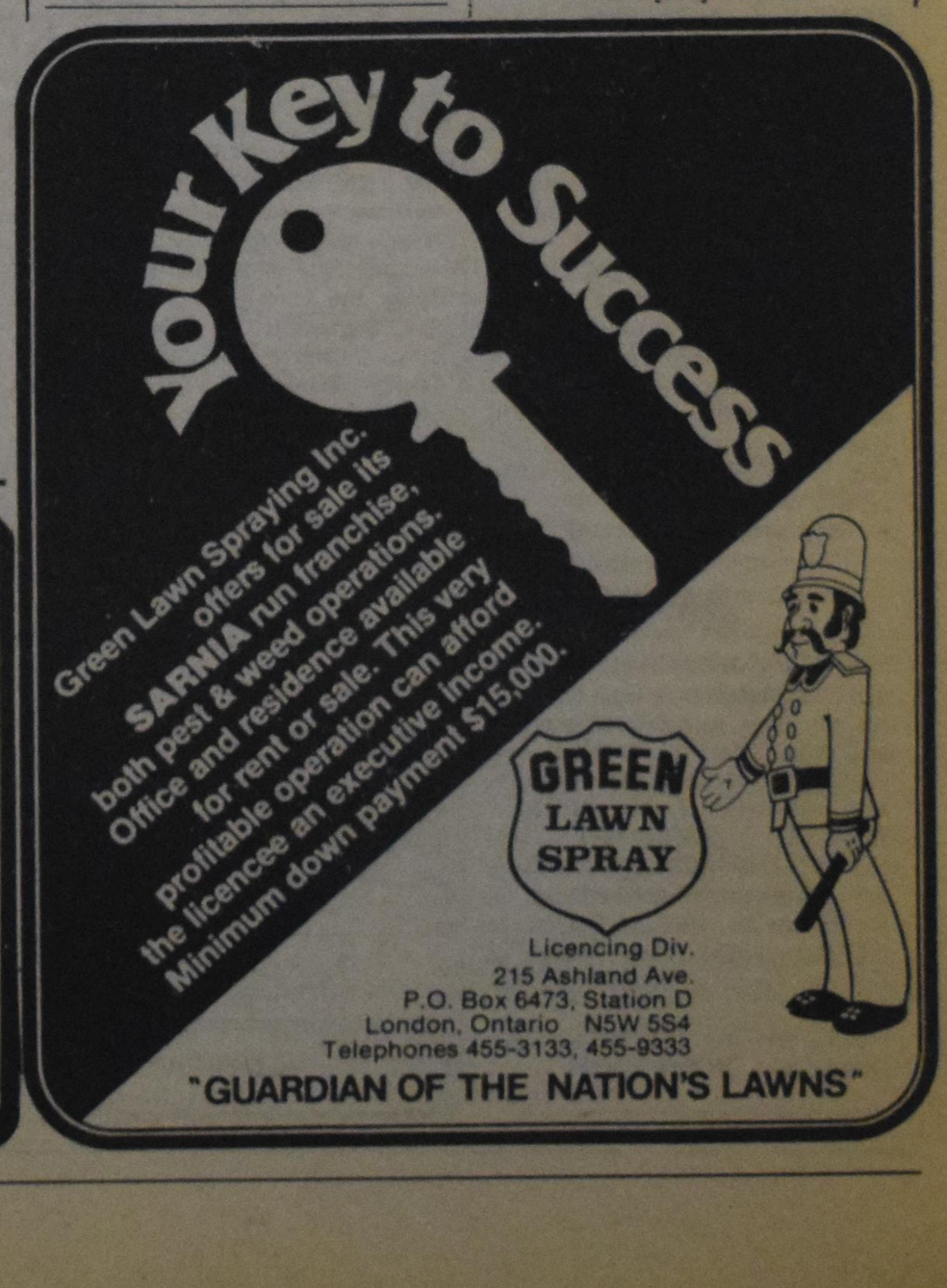
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Muskoka, Ontario P0B 1L0
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Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

ACCOMMODATION

HAMILTON: Male college student seeks apartment or room in Hamilton; preferably on the mountain. Please phone: 561-4258.

LONDON: Working girl to share townhouse with the same; on bus route. Call: (519) 681-1315.

BUSINESS

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Call:

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The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

LOOK
in the Calvinist Contact
REAL ESTATE SECTION
for all your
Real Estate
needs!

From the Salem mobile

It's good to receive letters as the one printed below!

"Dear Mr. de Jong:

"Very enthusiastically the members of the "Daughters of Priscilla" Ladies Society of the First Christian Reformed Church, Hamilton, have continued to carry out our Birthday Dollar Project which we have named B.E.S.T., derived from the words Birthdays Encourage Salem Thankfully.

"At the close of our Society year we have received $75.00, which we are very happy to enclose.

"We are thankful for the support of our congregation and look forward to continue our project not only when our Society resumes meetings in September, but all through the summer too. Already our fund is beginning to add up since the close of the year. We would, as always, like to have been able to send you more, but we trust you will be able to put the $75.00 towards the needs of Salem.

"Best wishes from all of us.

"Sincerely, Barbara Van Dyk, Secretary."

* * *

Salem mobile is the name of the van that Salem's Christian Counselling representative, Herman de Jong, uses in his travels throughout Western Ontario.

LET'S PLAY CHESS

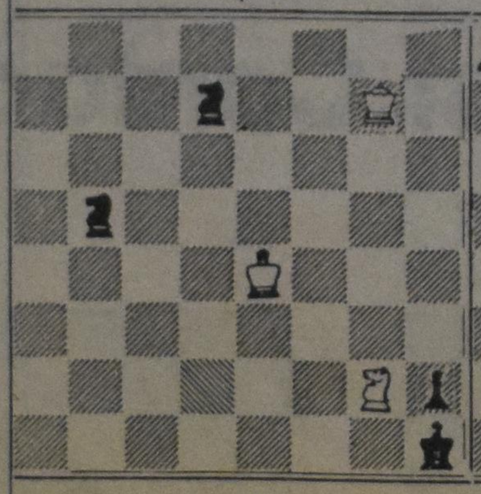
Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#930

W. Speckmann
Germany, 1955

4



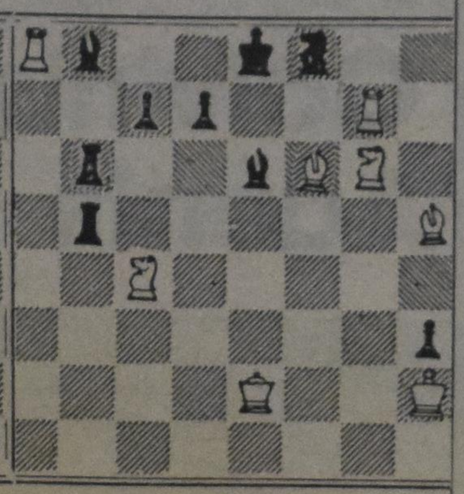
3

3-mover 3 pts.

#931

A.C. White
England, 1919

9

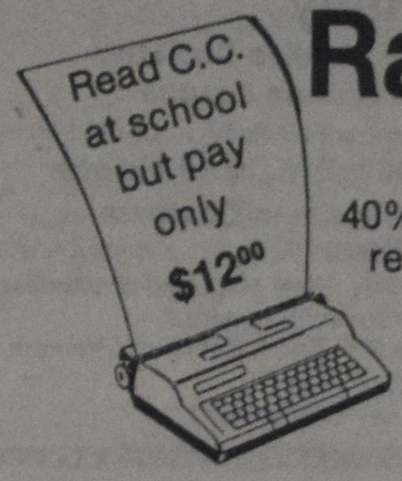


8

2-mover 2 pts.

NOTES:
1. The three-mover, #930, was a first-prize winner in a problem tournament in 1955. The solution is elegant and not too difficult, I hope. Please give the key, threat(s), and all variations.
2. The old two-mover, #931, has a modern flavour. Watch out for pins, checks, discovered checks and the like. The key and threat is sufficient for full points.
3. The deadline for #928-931 is: Ontario Postmark: Oct. 20
B.C. Postmark: Oct. 30
All others: Oct. 25.
4. You still have time to send in your solutions for the Summer Series #924-927 (until Sept. 20, 1982).

With us Students Rate!



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Events

Chinese Christians murdered

DONYANG, China (EP) — Word has just reached the West about the May 9, 1982, torture of 12 Christians here which resulted in the death of at least one believer, the clandestine Chinese publication True Light (July 4, 1982) reported to East/West News Service.

Lu Tiansheng, 32, was among a group of Christians who were repeatedly whipped and thrown in a muddy pond by what the Chinese house church Christians called "hired thugs." Lu was beaten with his own belt and tossed in a muddy pond three times while bound by a rope, according to eye witnesses. The second time he was thrown in, his head hit a rock. Lu died May 15 of complications incurred during the beating.

During the first five months of this year several similar reports of blatant persecution have reached Hong Kong. In several provinces house church Christians have accused the government-backed Three-Self Patriotic Movement of instigating and even paying for the public torment of Christians. Most recently there was a confrontation in the Henan Province; several house church Christians were injured. Since the beginning of June this wave of assaults has apparently subsided. There have been no new reported mob beatings.

Confrontation between the house or unregistered clandestine churches and the official Three-Self Patriotic Movement is not in itself new, but this public forum is. The Three-Self Movement, which enjoys the full approval of the communist government, has attempted to unite all Protestant churches, official and house, into one body. House church members have staunchly resisted the move and restrictive ordinances which would be incumbent upon the church with a merger. Among the Three-Self regulations repelled: government-approved times and places of worship; a prohibition on teaching children about the Bible; a prohibition on itinerant preaching; and restrictions on literature publication and distribution.

House church Christians claim the Three-Self Movement has hired "thugs" to beat those who will not cooperate, reports East/West News.

* Fall Rally *

of the Christian Reformed Ladies Societies of the South-western Ontario League

All ladies are invited to the 28th Annual Fall Rally, to be held on

Wednesday, October 6, 1982, D.V., at 10 o'clock

at the Grace Chr. Ref. Church in Chatham

(off Berry Street)

Our guest speaker in the morning is Rev. Peter Hogeterp of Windsor speaking on: "How to experience personal fulfillment."

In the afternoon the guest speaker is Rev. Ralph Koops of Chatham, Grace. His topic is: "How to cope with stress."

Come and join us in a day of fellowship!

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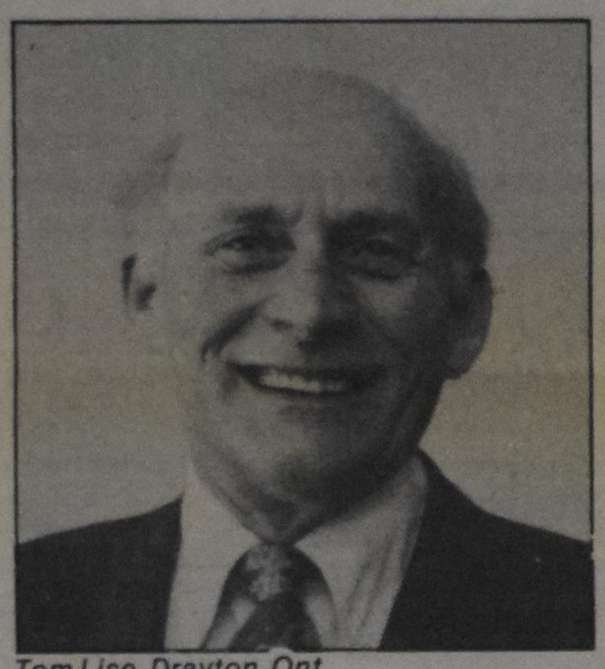

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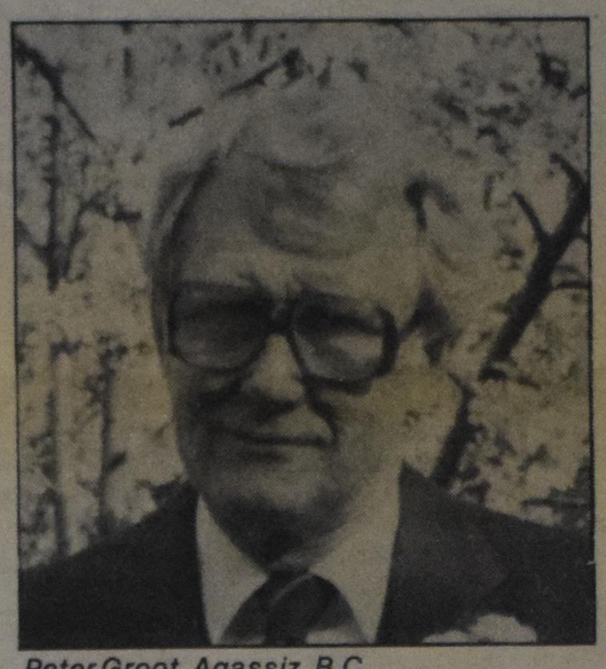

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Events

Lutheran church union possible by 1988

MINNEAPOLIS (EP) — Formation of a new 5.5.-million member Lutheran church in the United States will be proposed to the 11th general convention of The American Lutheran Church (ALC) which meets Sept. 6-11 in San Diego.

Recommendations from the Committee on Lutheran Unity call for the committee's three participating churches to commit themselves to union, to establish a 70-member commission to oversee formation of the new body, and to set Jan. 1, 1988, as the target date for the resulting church to begin function. The three churches — the ALC, Association of Evangelical Lutheran Churches (AELC), and Lutheran Church in America (LCA) — will consider identical resolutions in concurrent, but geographically separate, conventions. AELC meets in Cleveland, and the LCA in Louisville.

Results of the tripartite decision-making will be announced to delegates in a three-way teleconference Sept. 8. Dr. Martin Marty, church historian, author, and a professor at the University of Chicago Divinity School, will moderate, from Cleveland, the joint announcement and a joint news conference which will follow. Adoption of the recommendations by the ALC will require a two-thirds majority among the 1,000 delegates who will assemble from across the United States. In an opinion poll conducted among delegates to the ALC's 19 district conventions in the spring of 1981, 64 per cent favoured forming one new church. Percentages were higher in the other churches — AELC, 96 per cent and LCA, 87 per cent.

Share your news with the C.C. family

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Pastor: Rev. L. Slofstra

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D.V. Saturday, October 16 — 6:30 p.m. Banquet and fellowship
Special Sunday worship services October 17

Anyone requiring lodging or banquet tickets please contact:
Mr. J. Jelsma, R.R.#3, Simcoe; phone: (519) 426-1078
on or before September 30, 1982
Banquet tickets $7.50. Photobooklet will be available at cost price.

A WARM WELCOME

to all students attending McMaster University, or Mohawk College in Hamilton, Ontario.

We cordially invite you together with your family and friends to join us in a special worship service.

on SUNDAY, SEPTEMBER 12th, 1982
at 10:30 a.m.
in the Faculty Lounge of the Divinity College at McMaster

It will be a service of praise and adoration, of fellowship and prayer, asking the Lord's blessing upon the academic life of both campus communities,
and to seek His Spirit's guidance in the ministry of the Christian Church to these campus communities.

Will you join us with your presence?
(Refreshments will be served after the service)

There will be OPEN HOUSE at the Geisterfers, 11 Forsyth Ave. South, (between King and Main) from 2 p.m. to 5 p.m. on the same Sunday.

Our campus ministry is involved in all kinds of activities, such as study groups, fellowships and informal get-togethers.
If you have a problem, or like to talk to someone? We have a "listening ear", perhaps some advice.

For more information about our campus ministry contact:
Pastor Aren Geisterfer,
Chaplain at McMaster University, Hamilton Hall, Rm. 312
Tel: 525-9140, ext. 4207 or 524-0488 (home)
PEOPLE OF GOD, remember us in your daily prayers.
Thank you!

Guelph Christian Reformed Church

*** INVITATION ***

10th Annual Student Welcome

Grateful for the opportunity
to continue this tradition
we cordially invite
all university students
starting, resuming or continuing
studies in Guelph this year
together with parents and family
to join our congregation
in a service of divine worship
to ask the Lord's blessing
upon their academic life
to seek His guidance
for the church's ministry
to the community on campus
SUNDAY SEPTEMBER 12th 5 p.m. service
in the First Christian Reformed Church,
287 Water St., Guelph, ON
Rev. Ed Den Haan will lead the service.
Soup and bun supper afterwards.

Calendar of events

Sept. 12	A special worship service for all students attending Mohawk College in Hamilton, Ont., starting at 10:30 a.m. in the Faculty Lounge of the Divinity College at McMaster.
Sept. 22	Learn Dutch. Introductory and advanced classes; 12 week semester. To register write the Institute for Chr. Studies or call (416) 979-2331.
Oct. 6	Fall Rally of the Chr. Ref. Ladies Societies of the Southwestern Ontario League, to be held at Grace Chr. Ref. Church in Chatham starting at 10 a.m.
???	Continue to watch the Calendar of Events for an upcoming evening of "Reflections and Joy" with Herman de Jong, Salem's Development Director.
Sept. 9 - Dec. 2	Redeemer College Extension Courses every Thursday from 7:00 - 10:00 p.m. at Redeemer College; phone 549-8024.
Sept. 11	Back to God Hour Workshop for all reps in the Maranatha Church of Woodstock, from 10:00 a.m. - 4:00 p.m.
Sept. 11	Annual YES Conference for youth leaders in the Meadowvale Chr. Ref. Church. Keynote speaker: Mr. K. Van Wyck - "Learning How to Think Like a Child". Registration $15. For registration call or write: Y.E.S., 1009 Bathurst St., Toronto M5R 3G7; 535-6262.
Sept. 12	London students at Western University and Fanshaw College are invited to a Chaplaincy Open House between church services.
Sept. 12	10:30 a.m. — Waterloo Chr. Ref. Church — 10th Annual Student Welcome, for all university students studying in Waterloo this year. Campus Chaplain Graham Morbey will preach his inaugural sermon. Great Hall - Conrad Grebel College Waterloo, Ontario - Westmount Rd. N., at University Ave. W.
Sept. 17	Annual Western Social at Hank and Ann VanderLaan's home.
Sept. 17 - Dec. 4	Back to God Hour Rallies: Sept. 17 in St. Catharines; Rev. Boonstra speaker. Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Sept. 18	10th Singles Fellowship Day at Woodland Chr. Highschool Breslau, Ont.
Sept. 22-25	Racom Tours with a Purpose, $150.00. Deadline July 30 or when full. For more information call (519) 824-7637 or (519) 821-8693.
Sept. 25	25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
Sept. 13/82 - March 18/83	Training for Evangelism seminars.
Oct. 1,2	Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally at the Holiday Inn in Oshawa.
Oct. 13-21	The Canadian Home Bible League missionary tour to Mexico.
Oct. 16	Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
Oct. 29, 30	Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Sept.17	Wed.Sept.15	Fri.Sept.10-10a.m.	Wed.Sept.8-noon
Fri.Sept.24	Wed.Sept.22	Fri.Sept.17-10a.m.	Wed.Sept.15-noon
Fri.Oct1	Wed.Sept.29	Fri.Sept.24-10a.m.	Wed.Sept.22-noon

Books

Bible study

Pauline studies in the spirit of F.F. Bruce

Pauline Studies: Essays Presented to Professor F.F. Bruce on His 70th Birthday, edited by Donald A. Hagner and Murray J. Harris, Wm. B. Eerdmans, 1980, cloth, $19.95. Reviewed by L.G. Bloomquist, Barcelona, Spain.

Few names stand out in the world of Evangelical biblical scholarship as the name of F.F. Bruce does. Bruce and those who continue his work have given conservative Christianity respectability in English-language biblical studies. There is much reason to applaud the appearance of this second book of essays dedicated to Prof. Bruce, this one, on the occasion of his seventieth birthday, devoted entirely to studies of the apostle Paul.

A few of the essays stand out as important contributions. M. Silva's dense (but readable) article on a linguistic analysis of Paul's writings (specifically of Paul's expressions for "to know") is very important. The essay is pretty much for specialists, but because Pauline studies are moving more and more in the direction Silva is pointing to, we are going to need to rely on this kind of work in the future. Such ground-breaking is in the spirit of F.F. Bruce.

The two essays on the relations of Paul to other scriptural passages are very worthwhile. R.E. Clements gives a classic traditio-historical approach to the remnant concept in Paul. Readers will see for themselves both the value and the drawbacks of this approach. S. Smalley's contribution is a suggestion of 10 agreements between Paul and John (not the Synoptics!) concerning the relationship of Christ to the Christian.

The three articles which consider later views of Paul are among the most interesting contributions to this volume. Margaret Howe's discussion of the "Paul" of the apocryphal **Acts of Paul and Thecla** is serious and thought-provoking. Howe compares the Paul of this later work with the Paul who comes through in his own writings and contrasts the Apostle's teaching on marriage and on the woman's role in the church with what later "followers" wanted Paul to say about the same subjects. (One very minor point: though Howe assumes what the style of church order was in Paul's day, she never spells it out for the reader).

B. Demarest discusses the process model approach to Paul, but then goes on to give the "right" interpretation of Paul (i.e. that which results from his own model). Despite this methodological error, the article is of value for its analysis of the process use of Paul.

D. Hagner's overview of the evolution of contemporary Jewish evaluations of Paul is perhaps the most interesting essay. One clarification would have helped the reader: what is meant by "Jewish"? Is it something passed on in the blood, is it a cultural identity, is it a particular attitude to the Law or to the land of Israel, is it the language one speaks or how one worships God? Does it have the same meaning with respect to Paul as it does with respect to his contemporary "Jewish" critics?

It is impossible to praise all the contributions, much as one might desire to do so. The quality is not always as good as one would desire. It contrasts with the study of Silva, P.T. O'Brien's word-study of "thanksgiving" seems to me limited. If the word "thanks" in Paul comes closest to the meaning of praise, as the author concludes, then the scope of the study ought necessarily to involve other words in Paul or else turn to a more epistolagraphic analysis of where the word occurs in each of Paul's letters.

I found C.J. Hemer's article on Pauline chronology to be only a further refinement of the dates of Paul's ministry. Hemer avoids (at his own peril) a key question whether a Pauline biography or chronology can be built on secondary historical material (Acts) or whether that material must be ignored and only the primary material (Paul's letters) used.

Most of the essays are concerned with Paul's theology but none in particular really stands out. P. Garnet's article would have been better entitled: "Against E.P. Sanders View of Paul." According to Garnet (and many predecessors), Paul rejected the Law because of his own experience of being unable to be righteous under it; according to Sanders, Paul rejected the Law because it wasn't Christ. Those interested in this debate should read Sanders.

Swee-Hwa Quek's exegesis of the Adam-Christ passages in Paul (1 Cor. 15 and Rom. 5) left me asking: does Paul say that that which brings about man's death is the nature which man has and which is identical to Adam's, while that which brings about man's life is the nature or image which man has and which is identical to Christ's?

J.W. Drane presents the view that Paul wrote Romans as a summation of his Gospel in the light of his Corinthian experience and at the point of a crossroads in his life.

Two articles tackle the old question: does Rom. 7:7-25 deal with Paul's life before his conversion or after his conversion, or with Paul at all? D. Wenham's conclusion (that verses 14-25 describe the believer living without the Spirit) is really pulled out of a hat! It is a valuable essay marred by a **non sequitur** conclusion. R.H. Gundry's article is more coherent and is a defence of the current minority view (i.e. verses 7-25 describe Paul's pre-Christian experience). For Gundry, Paul wanted moral victory, not moral defeat, to characterize Christian living.

R.Y.K. Fung's article merely rehashes the material on the debate about the centrality of justification by faith in Paul. Fung overlooks that justification-righteousness language in 1 and 2 Corinthians (the subject of his essay) functions differently, and thus **means** something different, from the same language in Romans and Galatians.

The two exegetical articles (by P. Beasley-Murray on Col. 15-20, and by M.J. Harris on Tit. 2:13) come to expected (and respected!) conservative conclusions: Paul confesses Christ as Lord of creation and of redemption, and Paul **does** refer to Christ as God and Saviour.

We are so fortunate that F.F. Bruce never rested on the laurels of any famous predecessors; one hopes that future Evangelical biblical scholarship will follow Bruce's example. A most fitting tribute to Bruce will be for Evangelicals in biblical studies "... to be stable, constant, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord" (1 Cor. 15:58).

Hendriksen volumes win publishing award

The Gold Medallion Book Awards, sponsored by the Evangelical Christian Publishers Association, are presented annually to recognize excellence in Christian book publishing. First place in the Bible Study/Commentaries category was awarded to *New Testament Commentary on Romans*, in two volumes, by the late Dr. William Hendriksen, which was published by Baker Book House.

Winners in all 12 religious book categories were announced Saturday night, July 12, 1982, at the Fifth Annual Gold Medallion Book Awards Banquet at the Dallas Hilton Hotel, in Dallas, Texas.

Epistle to the Romans was the final work completed by Dr. Hendriksen before his death in January of 1982. Baker Book House, publisher of all the volumes, is planning to announce a writer who will complete the commentary, and will also announce a commemorative edition of *More Than Conquerors*, containing a brief biography of Dr. William Hendriksen.

Book reviewers from several Christian magazines chose the winners from a field of 61 nominees, which included titles by Mrs. Billy Graham, Norman Vincent Peale, and Catherine Marshall. The books were judged on application of biblical truth, literary merit, and design quality, explained C.E. (Ted) Andrews, Executive Director of the Evangelical Christian Publishers Association, sponsors of the event.

History

Let my people go!

There Is a River: The Black Struggle for Freedom in America, Vincent Harding, Harcourt Brace Jovanovich/Academic Press; hc., 416 pp., $19.95 (US). Reviewed by Theodore Plantinga, Redeemer College, Hamilton, ON

Many people pull a face when they hear the word history, they think of facts and dates and dry-as-dust narratives. If this is your attitude toward history, you will be in for a pleasant surprise when you pick up this stirring account of the black struggle for freedom in the United States.

Its author, Prof. Vincent Harding of the Iliff School of Theology at the University of Denver, is a trained historian, but he has written this book about his own people from a deliberately partisan standpoint. Harding identifies deeply with his people and strives to let their story tell itself.

In a thoughtful introduction he addresses the issue of partisanship and objectivity: "For I knew that my first commitment was not to the ambiguous abstractions of 'objectivity' or 'scholarship,' but to the lively hope and faith of a people in struggle for a new chance to be whole. Gradually ... the force of this concern was broken, and the worry about such things as my use of 'we' and 'us' as well as the conventional 'they' and 'them' in the manuscript became unimportant. Somehow I believed that my vow to keep faith with the creators and the children of the river (the river of the black struggle for freedom) would also lead me to be faithful to the truth of their experience as I saw it, read it, felt it. I knew that I must not be afraid to let that commitment speak for itself, to let my own baptized voice be heard."

Throughout the book, Harding makes effective use of songs and hymns and even legends in which black hopes and historical awareness come to expression. His book is outstanding from a literary standpoint.

The black struggle for freedom in the United States is worth knowing about — also for white Canadians. The manifest injustice and cruelty of slavery as practiced in the United States is brought to light in the book in a moving way. Such knowledge is essential background to understanding social and political developments in the U.S. today.

Harding's book carries the struggle for black freedom through the Civil War and its immediate aftermath. Thus we have a second volume to look forward to.

The proof of the pudding is in the eating. This book is intended for the general reader, and I hope it gets wide attention. Highly recommended!

Tell your bookstore you read about it in C.C.

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